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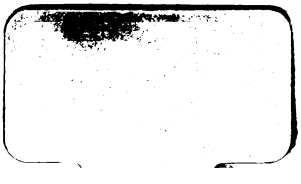

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THE BAPTISMAL FORMULA AND ITS MEANING.

PART I.

"Go ye, therefore, and teach (original, "make disciples of") all nations, baptizing them in the name (or "*into* the name") of the Father, the Son, and the Holy Ghost." — MATT. xxviii. 19.

THIS was the solemn charge laid by Christ on his disciples after his resurrection, when about to leave them for ever. He gives them their work, and the work of their successors through all time. It is to make other disciples; to bring others to learn of him; to take him as Teacher, Saviour, and Master: and he sums up in these three terms, "Father," "Son," "Holy Ghost," the essential elements of the religion which every Christian disciple professes and obeys.

Those who became disciples became Christians, — became new men, regenerate, elect, saints; they became friends of Christ and of God, partakers of the divine nature, kings and priests to God. Every Christian, however humble, has all these titles and privileges. There is no aristocracy in the Christian Church. All are members

of Christ's body; all are his brethren. What, then, does Jesus mean by baptism into the name of the Father, Son, and Spirit? The answer to this question answers also the questions, What is a Christian? What is a member of the Christian Church? What are the elements of the Christian character?

1. Some persons say that Christ meant, in this command, to teach the doctrine of the Trinity, and to found his church on a belief of that doctrine. They therefore (and very properly, if this is so) consider the Trinity as a fundamental Christian doctrine, without a belief in which no man can be saved.

But though a person who takes the first impression might think this is so, he who reflects for a moment must see that this cannot be so. Jesus certainly did not mean to teach the doctrine of the Trinity here, or lay it down as the foundation of his church: for, if he had meant to do it, he would have done it; and he has *not* done it. Belief in the Trinity is not a belief in the Father, the Son, and the Holy Ghost; for, if so, all are Trinitarians. *All* Christian sects believe in the Father, the Son, and the Holy Ghost. But the doctrine of the Trinity is that each of these is a Divine Person, existing in one Divine Being; and that, while each is very God, there are not three Gods, but one God. But Christ has said nothing about this here; therefore he has said nothing here about the Trinity.

Moreover, the doctrine of the Trinity is not taught in any other passage of the New Testament more plainly than here. This text does, in fact, come nearer to a statement of the doctrine than any other genuine passage of the New Testament. If it be a true doctrine, it is, therefore, a doctrine of inference. It might doubtless be a true doctrine, though not stated or taught plainly in

any passage of the New Testament; for it might be reasonably inferred from many passages. It might be deduced, as a necessary result, from a great number of texts. But a doctrine of inference, though it may be *true*, cannot be *fundamental*. It is not possible that Jesus and his apostles should have left any fundamental doctrine to be inferred by the human reason of those who should come after them. The doctrine of the Trinity, then, we may safely say, even if it be true, is not fundamental; and, if not, it cannot be essential to salvation to believe it.

But, again, the doctrine of the Trinity is not only not a fundamental doctrine, but it is no doctrine at all. A doctrine is a distinct statement or proposition, capable of being believed. To believe a proposition, its terms must be intelligible. But now, in the proposition of the Trinity, the most important term of the proposition, namely, the term "person," is left indefinite. We are not told what "person" means, as here used; and we are told that the meaning or thought intended cannot be expressed in language. But if one important term of a proposition is unknown, the whole proposition is unknown, and it ceases altogether to be a proposition or doctrine. It is then incapable of being believed.

But, again, the clearest view which can be given of the Trinity leaves it a negative doctrine; not something taught, but something denied. Although we are not told what the word "person" means, we are told what it does *not* mean; and that is the most that we are told. We are told that the phrase "three persons" *does not* mean, on the one hand, "three beings;" *nor*, on the other, three modes or characters of one Being. It is more than three names, but less than three things; more than three qualities, less than three substances. Jesus, therefore, did not teach the Trinity, for the Trinity is not capable of being taught;

for it is not something positive, to be asserted, but something negative, to be denied.

We do not mean that the doctrine of the Father, the Son, and the Holy Ghost, is negative; for this is most positive and real. But the doctrine of three persons in one God is a system of negation; and the charge brought against Unitarians, that they have a system of negations, is strictly true as applied to Trinitarians.

But, before we leave this doctrine of the Trinity, there is still one word more to say of it; and that word gives it its death-blow. It is not only a negative doctrine, but it involves an impossibility even as a negation. For we know well that every thing which exists must be either a being or a quality of a being, either a substance or an accident. Now, the doctrine of the Trinity, when brought to its best and clearest expression, is, that in God there are three persons, who are *not* three distinct beings, on the one hand; *nor* yet merely three qualities or powers or modes or faculties or manifestations, on the other. But these persons, if neither beings nor qualities of being, neither substances nor accidents, cannot be any thing at all. We conclude, therefore, that Christ did not mean to teach the doctrine of the Trinity in this passage, as the foundation of his religion: —

1st, Because he has not taught it.

2d, Because it is only an inference, and therefore cannot be a fundamental doctrine.

3d, Because it is no doctrine at all, one of its terms being left indefinite.

4th, Because it is a mere negation; not teaching any thing, but merely denying something.

And, 5th, Because, even as a denial, it is an impossibility.

We have thus disposed of the Orthodox doctrine of the

Trinity, as taught in the creeds and laid down in confessions of the Orthodox sects and denominations. But now we must ask another question; namely, —

2. What did Christ mean to teach in this passage?

As those who were baptized became members of his church, that into which they were baptized must have comprised the substance of the religion. But Christianity is a matter of belief and of practice, of knowledge and of life. Those who were baptized into the Father, Son, and Holy Spirit, were baptized into the substance of Christian knowledge and the substance of Christian life. In the Father, Son, and Holy Ghost, then, must be found the sources of all Christian knowledge and all Christian life. This we will now proceed to show.

The sources of all Christian knowledge are in the Father, the Son, and the Holy Ghost. He who, by being baptized, commences the Christian life, and becomes a member of the Christian Church, signifies his intention of going to the Father, the Son, and the Holy Ghost for all Christian knowledge.

He goes to the Father; that is, to God as manifesting himself in nature and providence. God is the Father of all, as he is the source and fountain of all being, the sustainer of existence, the order of the universe, by whose wisdom every creature was designed to be where he is and what he is, by whose will every creature was chosen and determined before the foundation of the world. He is the Father, in that he guides events, provides for all wants, leads us on through life, gives us daily bread for body and soul.

The Christian goes to God, in these outward manifestations, for truth. He looks for God in the wonders and glories of nature, in the vast and steady revolutions of suns and systems, in the geological arrangement of the earth, in

the physiology of plants and animals, in the laws of thought, in the reasoning mind of man. What is nature but a manifestation of God? What is it but God's thoughts made visible by his own power? He who despises the discoveries of science despises not man, but God, and is guilty of impiety and infidelity. He who rejects God's revelations in nature is as guilty as he who rejects God's revelations in Christ.

The Christian, then, goes to the Father, or God in nature, for Christian knowledge. He learns there to know God as Infinite Power, Wisdom, and Benevolence. But there is something more to be learned of God. Nature reveals God as Law. The question arises, Is God Love as well as Law? Does he come into personal relations with the individual, as well as general relations with the race? Does he provide for special needs as well as general, for exceptional cases as well as normal? Does he provide for the sinner any thing but retribution? Is there any pardon, any forgiveness, any rescue, any escape, for the sinner? Is there a special providence as well as a general? Does prayer avail any thing really, except as a re-action on ourselves? To these questions, Nature answers nothing. She teaches only Law. Her wheels run on iron tracks, bearing infinite good to the masses, but crushing with merciless weight the individual who falls beneath them. She says, "The soul that obeys finds life: the soul that sinneth, it shall die." And there she stops.

To such questions, the answer is to be found in revelation. Nature and Moses teach the Law. Christ teaches Love, or the Gospel. In Christ, God shows himself not as the vast order of the universe, not as the all-sustaining being of being, substance of substance, but as the personal friend of the personal soul, — your friend and my friend. God shows himself in Christ as caring for each creature as

an independent end; as caring for the sinner, the fallen, erring, depraved soul, which has wandered from his way, as not waiting till it repents and reforms before he loves it, but loving it in order to make it repent, — by his goodness leading it to repentance.

This is the one idea of Christianity which is wholly peculiar to it, — its central thought, differencing it from every system of naturalism and rationalism. This is what neither stars nor flowers teach us: this is the peculiar doctrine of the gospel. Christianity is not peculiar in teaching the doctrine of one God, of immortality, of love to God and man as the sum of duty. The golden rule is not peculiar to it neither its morality nor its theology is absolutely original. But its one great and peculiar idea is of God's free grace, its explanation of the enigma of sin, its way to salvation.

But there is yet a third source of divine knowledge; and that is the soul itself. God writes truth not only in nature, nor merely in the gospel of Christ, but also in the soul. But his truth is not written in the dead soul, but in the living soul, in the renewed soul, — in the soul which is active, loving, obedient, truth-seeking. Eternal truth is not learned by the study of our impulses, but in our holy instincts, quickened by the power of God, and developed by Christian experience.

Here, then, we have three revelations of God, three sources of divine knowledge, — God in nature, or the Father; God in Christ, or the Son; God in the soul, or the Holy Ghost. There is no fourth source of knowledge. But the difficulty is, that the rationalist and man of science, too often, while they study God's revelations in nature, refuse to study God's revelations in Christ and in the soul. On the other hand, the Christian, too often, while he studies God's revelations in Christ, refuses to study God's revelations in nature or the soul; and the spiritualist,

again, studying the instincts of the soul, refuses to study nature and the gospel. From this narrowness, it comes to pass that the man of science is coldly material, the Christian irrational, and the spiritualist mystical. Hence, too, they remain opposed to each other, and have no harmony, no co-operation; the distracted world is drawn in different directions by the force of their opposing reason; all thought fluctuates, and general scepticism prevails.

It is the duty of the Christian to lead the way in this great reconciliation of nature, revelation, and the human soul. He is baptized into the Father and the Holy Spirit, as well as into the Son. He should love and adore God in all his revelations, — in his revelations of law as well as of pardon; in his displays of wisdom and power in the solemn operations of the outward universe, and in the profound intuitions of the human mind.

What the baptismal formula implies for life, we shall say in our next.

THE TRANSYLVANIA UNITARIANS.

At the Annual Meeting of the American Unitarian Association, in May, 1857, it may be remembered that resolutions were passed, commending the Unitarians of Transylvania to the sympathy of their Christian brethren in this country. The Austrian Government having threatened to close their schools unless more ample provision were made for their support, the churches, poor and feeble as they were, while making great exertions to avoid this evil, under the apprehension of failure from the inadequacy

of their own resources, had appealed to the English and American Unitarians for assistance. The propriety of the application and the urgency of the case were so manifest, that the resolutions to which we have referred were accepted without dissent. Unfortunately, before measures had been matured by the Executive Committee for obtaining the required aid, the financial crisis supervened, which brought all efforts of the kind to a pause. The subsequent embarrassments of the Association prevented any attempt to raise money for so distant an object; and we had the mortification of seeing our warm expressions of sympathy end in nothing. Grieved, if not ashamed, for our empty words, we have still been gratified at the success which has crowned the noble zeal of the Transylvanian brethren in behalf of their educational institutions. Our friends in England were more prompt than we, and had the satisfaction of contributing to this happy result. The Rev. Edward Tagart, of London, visited the churches in Transylvania, and gave them valuable encouragement. His death on his journey home, though it took from them one earnest friend, did not leave them without others in Great Britain who felt an interest in their welfare. A letter received the last summer from Rev. Thomas L. Marshall, the editor of the London "Inquirer," conveys information which we are happy to lay before the readers of the "Journal." Mr. Marshall, we may add, resided in this city with his parents when a boy, and, in his letter, says, "I look back with great pleasure to my old school-days at the Boston Latin School, and watch all that passes in connection with our religious affairs in America with constant interest." G.

"Mr. Tagart's death has been a great loss to our body, and especially to the Unitarian Association, on whose behalf he had labored with great zeal and judgment for more than thirty

years. Mr. Brook Aspland, the editor of the 'Christian Reformer,' and the minister at Hackney, where his father officiated for many years, takes Mr. Tagart's place as senior Secretary; and, as he is a man of large experience and good business habits, we expect that the interests and position of the Association will be well sustained.

"In reply to your questions, I have to remark that we have raised in this country more than twelve hundred pounds for the Unitarians of Transylvania. This is sufficient to enable them, with the large sum they have raised among themselves, to meet the more pressing demands of the Austrian Government, and to preserve the much-prized independence of their schools and colleges. Two professors elect of the College of Klausenburg, Mr. Terentz and Mr. Berzogany, are here on a visit to this country, and will remain here at our approaching anniversary meetings. It will probably be arranged, in compliance with the wishes of our Transylvania friends, that two students will soon be received at Manchester College, in order to complete their education, and become the means of keeping open the communication between our respective churches.

"The Committee of our Unitarian Association have certainly felt some regret that their American brethren have not hitherto co-operated with themselves in this good work, and aided in raising the sum collected to two thousand pounds, as at first proposed. Gladly would we have seen the Unitarian churches of England, Ireland, America, and other countries, uniting in this graceful offering to the urgent wants of our poorer and much-oppressed brethren in Transylvania. We are aware, however, that you have many pressing claims upon your liberality at home; and we cannot but gladly acknowledge, that in India you are nobly doing the work which properly belonged to us. I should add, that the expense of maintaining the two Transylvania students will probably be defrayed out of one of our educational endowments."

THE HINDOO MISSION.

[The following extracts from recent letters from Mr. Dall will interest our readers. We print them as we receive them, omitting only such passages as refer to merely local matters.]

CALCUTTA, Aug. 8, 1859.

DEAR FRIEND AND BROTHER, — The cheering news of the good things said and done at our anniversaries, both in London and in Boston, reached me by the last mail. God calls us, then, clearly and irresistibly, to co-labor with him in converting the world, and first of all the Asiatic world; and we believe with soul and strength in the evangelization of India. Blessed news! We do now believe; therefore we can do it. Have faith in God, and it is done. In this high and broad and only true view of the case, persons sink out of sight. Mere agencies are nothing. We cannot help seeing a new unity of action in what is said of the India Mission at this time, as with one voice, and certainly in one spirit, by Unitarian believers in England, Australia, and the United States. How do they happen all to speak alike? Brother George H. Stanley writes me lately from Sydney, "Many of our friends are much interested in the India Mission, as I have brought the matter several times before them. . . . I shall keep the matter before my people, and write to the other churches in Australia. 'Tis our sincere wish that you should visit us next year; and we hope to be able, in conjunction with our friends in Adelaide and Melbourne, to raise a sum sufficiently large to enable you to come without any expense to yourself. I am sure I can answer for my people doing their part." Here are palpable signs of an interest towards

India, in a quarter five thousand miles south-east of us, — a forty-days' voyage off. Again: the Rev. John Scott Porter, from the north of Ireland, has lately written us to the same effect, re-iterating offers of substantial aid made on similar terms a year or two ago (dating May 18, 1859): "I have been long expecting details of your school project. For a long time, I have been anxious to see something done for India, and am still as willing as ever to bear a part in helping forward that branch of the missionary work, the educational, in which I have reason to believe that my efforts are most likely to be successful. . . . I wrote you long since of our people's readiness to assist in your educational plans. I believe the same readiness still exists. . . . If your plans seem feasible, we could do something, and might aid in enlisting the sympathies of others, especially in England, whose means, and perhaps whose hearts, are larger than our own. I am glad to hear that your health holds out, and that you are devoting its energies to God's glory and man's benefit." Brother Porter adds, that, if there was indifference in some quarters at one time, "you will, I hope and trust, find a great improvement in this respect." On the 20th of September, 1856, the late Rev. Edward Tagart wrote, "The possession of that *Calcutta Fund* induced *our* Committee to co-operate with the American Unitarian Association; and they voted £50 sterling a year gladly toward that object. . . . Our Association has agreed to give £50 a year to the India Mission while you are in Calcutta." [*Three* times this sum has been sent us. — C. H. D.]

In the London British and Foreign Unitarian Association's Report for 1856–7, see the following item: "Consolidated three per cents, in the name of Messrs. Gibson and Hornby, being the remaining balance of the proceeds of the amounts in respect to the Calcutta Fund, now the property

of the Association, £1,860. 14s. 5d.; say rupees 18,610, or $9,305 or thereabouts. Now, in 1859, "March 19," Mr. R. B. Aspland writes (enclosing the second and third £50), "We owe you reparation" (for *delay*, &c.), "and I trust you will find us not unwilling to pay it. Be assured of our unfailing sympathy in the noble work to which you have devoted yourself. . . . Great changes are going on in our body, &c. From my heart I thank you for the kind and truly sympathizing help you have extended to our brethren in Madras."

Such were the pledges of united interest and labor for India, coming from Australia, the north of Ireland, and from London, at the opening of the present year. You see the unqualified approval of the enterprise we have at heart here, which was expressed at the English Unitarian Anniversary, met at Hackney on the 18th of June last, and the words which fell from the lips of our first President, Mr. Hodgson Pratt, — most generous words, — ere this have met your eye. Again: about the same date, you hear Brother Porter advocating our cause in Dublin, Ireland; and what has passed in Boston lately, you know better than I. Now, as the Unitarian Church in Europe (both in England and on the Continent), and throughout America and the world, finds its mental and spiritual unity in Channing, *why may it not* from this time onward, and until God ceases to smile on our gospel dissemination in Asia, find its highest point of *practical* unity in the endeavor to spend and be spent for man in India? God grant it be so!

CALCUTTA, Aug. 22, 1859.

My Eighth Half-Yearly Report was handed to our chairman, Samuel Smith, Esq., in due course, on the first Sunday of this month, — one month always being allowed me for drawing it up. The disturbed state of trade and of the

export market, brought on by the late insurrection and its fearful costs, now to be paid up, has driven from Calcutta to America or England many of our former supporters and best co-workers and subscribers. The rent of our hall is sixty rupees a month;* and the cost of keeping the horse and gharry, presented me by the Committee here shortly after my arrival, has been fifty or sixty more, including its incidental expenses. This latter sixty has been the extent of the help afforded me from Calcutta, and *that* (sixty rupees a month raised in this city for my aid and comfort) ceased with the close of the last half-year. It will necessarily limit my powers of visitation (of friends living in the suburbs, and of barracks, hospitals, &c.) to part with the horse and gharry; but it must be done: and I have promised to part with them in a week or two; paying back to the Committee in full the original cost of both, to meet mission needs. Only in some such way will our Committee feel at liberty to order the printing of the Eighth Report. This report, in manuscript, is now circulating among them, at their homes, for criticism and suggestion. We shall not get three hundred copies of it printed for less than a hundred rupees, as every thing has risen. The price of food has greatly increased; and an "income-tax" is just being laid on "all trades and professions," without exception.

We had a full meeting of our Committee yesterday to consider what had better be done in view of the fact that our mission-rooms must be vacated in a few weeks, the premises having been rented to a party coming out by an arriving steamer to take possession of them. Our friends

* It is the rule of all dealings in this part of the world to reckon and pay by the *month*. The Committee have voted me my sixty rupees out of the remainder of our last remittance from England, as far as it will go.

were not at all discouraged; and one of them, a builder (who has considerable contracts from government on his hands), offered to build for us a chapel and parsonage, if we would say *where*, and arrange to pay him a nominal rent, to come to him as a very moderate interest on his outlay; he standing ready to take back the building at any time we might wish to give it up. This gentleman, a German (Mr. Charles Falk), made the same offer some months ago. He also offers twenty rupees a month as his share in the cost of renting a hall immediately, if we can find one. Besides this, a most desirable trip up country, some four or five hundred miles, with Allahabad as its terminus, on a river steamer, to touch at several of the largest cities of India, has just been tendered me by one of my best parishioners (Capt. H. F. Doëg), free of expense. The fare up and back, under other circumstances, would be two or three hundred rupees. The time required will be a little over one month.

One of the matters to be looked into is the feasibility of establishing a book-agency in Calcutta, with branches in other large places up the Ganges, and perhaps as far as Peshawur, — twelve hundred miles. All purely American as all English books are free of duty; and Boston ships are always coming to this port; so it is well worth considering whether one of the most effective of missionary enterprises in British India, where English books are read more and more every day by Hindoos, and even by Mahometans, may not be *a book-concern*, managed in part by colporters. It seems as if it must pay on both sides, and be "twice blessed," though it should consist merely in the introduction of our New-England schoolbooks into the advanced schools which are springing up everywhere over this immense country.

The Committee wholly approve of my accepting Capt. Doëg's generous offer, and voted yesterday to suspend our

public services (parlor-meetings we may have) through September and October. By saving these two months of hall-rent, we shall be sure of means to print our Eighth Report. There is extreme difficulty in getting a hall for any but a government purpose, or anywhere but in a government building. The occupancy of such places is strictly forbidden for all overtly religious purposes; and, on the other hand, private rooms of any size would be desecrated by the presence of Unitarians; and even the upper dining-room of a respectable eating-house, for whose possible use on Sunday mornings I inquired a day or two ago, was refused by the owner's saying, "Sir, I am a strict Presbyterian!" God will provide for all that love him: so "in patience possess we our souls."

I send you by this mail a Lahore "Chronicle," sent me by Capt. Mercer from the north-western extremity of British India. Three trained catechists have come to the simplicity we have in Christ; two of whom are preaching, and one has fallen back to his old position. I see, in the Lahore "Chronicle" of Aug. 13, the following: "We understand that a certain Hindoo Rajah, in Lord Canning's jurisdiction, has officially applied to a mission in his vicinity for a missionary to come to his capital to preach the gospel and set up a Christian school, — all at *his* expense." Tell it not in Gath! Let an astonished world behold the contrast, — the Christian ruler exerting all his power and influence to retard the progress of the gospel, and the heathen chief begging the privilege of purchasing its blessings for himself and his subjects! Evermore give us such heathen, and save us from such *Christians!*

CALCUTTA, Sept. 9, 1859.
No. 4, Chowringhee, our *new* quarters.

I date this from our new quarters, where I sit, with my books — partly shelved and partly on the floor — waiting

for me to get time to put them to rights. Up to the 1st of this month, we were required to pay sixty rupees monthly for a preaching-hall. For a very good and sufficient meeting-room, on the ground-floor of this house, we are now to pay only twenty rupees a month.

Friends and subscribers have fearfully decreased since the mutinies (I refer particularly to American and English merchants); and expenses of food and clothing, taxes on every thing, &c., &c., have increased in the same proportion. Our remaining friends, too, feel poor, with the exception of several Calcutta young men, who have embraced our views, — like Thomas Brown, William Theobald, Charles Falk, and two or three others, who subscribe *generously*.

Your experience of the fluctuating state of things in some of our Western cities will aid you to understand this. Happily, our Hindoo subscribers remain stanch to a man; but most of their salaries range between three or four to twenty dollars a month, — and families dependent on them. No; I am wrong: there are half a dozen Hindoo Deists, who, at the very first, subscribed a rupee a month; and these, expressly because we were "too Christian" for them, have dropped off.

I was never so thin in flesh in my life; and my little church, rather against my will, voted lately not to open services in our new hall until November, when the extreme autumn heats will be over. In the mean time, one of my best parishioners, captain of a river steamer, — whose family I have been much with during the four years past, and whose noble woman of a wife died last winter, — anxious to make some return, has bidden me go with him, free of all expense, north and north-west four or five hundred miles, to Benares, the great religious heart of idolatrous Hindostan, and beyond it as far as

the new capital of British India, — Allahabad; this river-trip to be accomplished *within* the time the Committee have voted me for rest. There are several large cities on the way, at which the steamer touches; and I hope to visit the missions in these as far as possible. I am also anxious to see if some arrangements may not be made along this great high water-way of India for the regular sale of good American books, including school-books, &c. God prospering my course, I shall report to you all I discover; about which I can prophesy nothing, or next to nothing, as yet. I have also courses of lectures planned for the winter; and the Secretary of the Bethune Society (Dr. Duff is its President) is this moment at my elbow, for his share of my work.

QUARTERLY REPORT OF THE GENERAL SECRETARY OF THE A. U. A.

DURING the months of October, November, and December, the Secretary has visited the following places, and delivered sermons in them on behalf of the missionary objects of the Association: —

Oct.	9	Deerfield, Mass.
„	9	Greenfield, Mass.
„	16	Kennebunk, Me.
„	16	Saco, Me.
„	23	Nashua, N.H.
„	23	Manchester, N.H.
Nov.	13	South Braintree, Mass.
„	20	Keene, N.H.
Dec.	10	Dr. Bellows's, New-York City.
„	10	Dr. Osgood's, „ „
„	18	New Bedford, Mass.

In some of these parishes, collections were taken at the time for the Association; in some of them, subscriptions were made afterward; one of them (South Braintree) is a new society, just formed, and not yet organized; and, in some of these societies, no subscription has yet been taken. Wherever I have preached, I have endeavored to show that Unitarians ought to do something for missions, both at home and abroad; that doing good to others, and teaching truth to others, was as necessary to a church as getting good for itself and seeking truth for itself. I have shown the churches that we, as Unitarians, had a special mission to the scepticism of the land; that we had a mission to the discouraged classes; that we had the power of doing great good; and, wherever we had honestly tried, we had amply succeeded.

There has generally been interest shown in our objects. Some of the older and more comfortable churches have been rather indifferent, and "have cared for none of these things;" but the churches which are working hard for themselves are commonly ready to help others. Where the average wealth of the members of a Unitarian society is up to fifty thousand or a hundred thousand dollars, we do not expect them to give much: forty or fifty dollars is all we can hope. But, where they are comparatively poor, we usually obtain a hundred dollars or more.

2. *"Circles for Worship," or "Christian Unions."*

It will be remembered, that, in the last Western Convention at Milwaukie, a plan was proposed for what may be called Church Circles, or Christian Unions. The object is to bring together the Unitarians and Liberal Christians in those places where they are few, have no church, and cannot support a minister. In our October number, we sketched a little programme of this sort, under the title,

PLAN OF A WORKING CHURCH. To this article we refer our readers for further information. At the close of that article, we said, "Why will not our friends somewhere, where there is no Liberal Church, try this plan? The Unitarian Association has agreed to furnish all such societies with a collection of books, and to send to them from time to time a missionary to help them along." We report progress in regard to this plan.

And, first, we give an extract from a letter received from a gentleman now studying divinity: —

"It meets at once my judgment and my approbation. Such Christian churches as you propose, it seems to me, meet the present demands of our time; and, if they can be brought about in every town in our Western and Middle States, will as soon put an end to that 'suspense of faith' which some of our good brethren deplore, as any thing which can possibly be devised.

"And this plan, or rather object, of yours, has one important merit: *it is attainable; it is practicable;* and that is far more than can be said in behalf of many other plans which have been mooted.

"I have had some experience in such churches, and therefore your idea is especially interesting to me. I helped to get up one once, long before I thought of coming here to study for the ministry of Jesus. When I was married, my wife and myself came West. We went to Ohio in 1856, and settled down in the town of N——. There was no Liberal church there, — nothing but Methodist, Baptist, Presbyterian, and Episcopalian; so we hired a pew in the New-School Presbyterian Church. Its minister was a good man, though rather given to proselyting. I was not then very much interested in religion, and thought very little about it. But my wife did; and she soon became interested in our minister's preaching, and used to talk to me about it. The minister himself talked a good deal to me, and wanted to get me into his church; but though I had begun to be interested, and to think about my duty, I was in no way

inclined to join his church. Finally, I made up my mind I ought to pray in my family, and spoke to my wife about it. She encouraged it; and I never shall forget the first prayer I made in my family. I shed tears all the time I was praying. But I got up on my feet a stronger spiritual man; and I felt as though I had begun to do my duty, and I had found it pleasant to do it. Well, I began to cast around as to what I should do. I had been brought up in Massachusetts a Unitarian; and, now that I was awakened to a new Christian experience, the old faith of my fathers — the faith my mother had died by — came to me, and filled the 'aching void' in my heart. I found two or three friends who were somewhat interested in the same subject; and we agreed to meet every Sunday afternoon at each other's houses, and read, sing, talk, and pray together. We did meet, — met a good many times; read some of Channing's, Elliott's, and Clapp's Sermons; and talked and prayed and sung. We had glorious times; and, from those meetings, my desire to come to M—— sprung up. In this, too, I was seconded by my wife; and I sold out, and came here. Thank God! That little society broke up when I came away; but, short as was its life, it satisfied me that even so small a 'church' as that was could do much good. It will be my highest ambition in the future to help build up such 'churches,' larger and stronger if may be, yet smaller and weaker even, if needs *must* be. Excuse my having said this much to you. I was prompted to do it from reading the 'Plan of a Working Church' in the last Journal."

Next we give an extract from the letter of a gentleman residing in one of our Western cities: —

"I had the pleasure of meeting you at the Convention at Milwaukie last June, at which place a proposition was made for an effort to organize the Liberal element in its several localities. Something of this kind we have been attempting around our city. Knowing several families from the city of New York at B——, I suggested the organization of a reading Sunday exercise; and, to attain this, went with the Rev. Mr. M——, of our

church, who preached at the Methodist Church in B—— to about sixty hearers. They afterwards considered a plan of action, and appointed a future meeting to perfect arrangements. Presuming upon the favorable expressions of the Convention on such attempts, I promised them to apply to the Secretary of the Association at Boston for some volumes of sermons and a few liturgies; also for some tracts for distribution.

"The friends appoint one of their members to conduct the devotional exercises, and one to read a discourse. The encouragement to this endeavor is, that most of these families have been constant attendants upon our places of worship before entering upon their present occupations and residences.

"Yours respectfully, A. E."

Three other circles have been established in different parts of the West; and the Executive Committee of American Unitarian Association have voted to send to each of them a package of service-books, hymn-books, volumes of sermons, tracts, &c. The Committee have voted to furnish such a supply of books and tracts to all the circles which shall go on long enough to prove that they are in earnest. We advise the formation of such circles, wherever it can be done with advantage.

3. *Removal of the Office.*

Since the last number of our Journal was published, the office of the Association has been removed from 21 Bromfield Street to 245 Washington Street, rear of Walker, Wise, and Company's Bookstore. This change was made in consequence of an agreement made last year with this firm. When the business affairs, as regards the sale of books, was transferred by the Association to Messrs. Walker, Wise, and Company, it was agreed, that, whenever a suitable bookstore was obtained by them on Washington Street, the Association should accompany them to that

place. The present Committee, therefore, had only to carry out this contract. They deserve neither the credit of it if it is a good plan, nor the blame of it if it is bad. The change, at first, does not strike one pleasantly. We have left large and sunny rooms for a smaller one, into which no sun enters. But perhaps this loss will be more than balanced by the fact of greater accessibility, and by the concentration of our denominational interest around a good business centre. The new room is not unpleasant either, and promises to become a centre of usefulness. May it prove so!

The Secretary is usually at the office a little after one o'clock every day. He has continued to attend to the affairs of the Association, has kept the records and conducted the correspondence, has written a hundred and twelve letters on business of the Association during the last three months, and made arrangements for conducting this Monthly Journal. The Executive Committee has held its monthly meetings as usual. The places of Dr. Stebbins, who declined serving, and of Mr. Thomas Hill, who has gone to Antioch, have been filled by the election of George Livermore, Esq., and Rev. William Newell, D.D.

In closing this Quarterly Report, and looking back upon the past year, we cannot but feel that the year has been, in some respects, one of discouragement. We have lost from the denomination two excellent men, — Mr. Coolidge and Dr. Huntington. We cannot but be sorry when such men leave the independent position which they have hitherto occupied to go where their minds must henceforth be limited by the requirements of a dogmatic system. While with us, they were free. There is nothing of true and good in the spirit and substance of Orthodoxy which they could not believe and teach. Was it worth while to leave this independent position for the sake of calling them-

selves technically Orthodox? No doubt, they have gone where they have a larger field; but is it as good a one? Their field before was the world: their field now is the church. Before, they could preach to those who did not believe their thoughts: now they preach to those who already believe them. We think they have made a mistake; and, though they will work hereafter attended with more sympathy from the religious world, their real success will be less. Henceforth it will be their business to take care of the ninety and nine sheep who have not gone astray, not to search after the one lost sheep; for only those who belong to the heretical sects have full access to the sceptical mind of the land. For our own part, we find work enough to do among the Unitarians, and ask no better place in the vineyard than this.

All which is respectfully submitted.

JAMES FREEMAN CLARKE,

General Secretary A.U.A.

NEWS FROM THE CHURCHES.

We shall occasionally publish under this head such extracts from our letters as may interest our readers. We give an extract this month from friend Ames, who has lately begun a society and church of Christian believers in Bloomington, Ill.: —

"Bloomington, Ill., Dec. 4, 1859.

"James Freeman Clarke.

"Sir and Brother, — I beg pardon for so long delaying to report myself to you, as I know how genuine is the interest you feel in all that concerns our enterprise here; and I am also

mindful of how much that enterprise owes to your efforts and kind words. Perhaps I might have been still longer negligent; but my wife just suggested, that, by writing immediately, I might put you in a way to say a cheering word as from Bloomington in January's Journal.

"The Free Congregational Society is doing finely, and well maintains all its early promise for usefulness and thrift. Not that I can speak of it as deeply or thoroughly *religious*; but there are cheering proofs that the members do somewhat hunger and thirst after righteousness for its own blessed sake. We number sixty-nine names. Our meetings were resumed on the last sabbath in October; and though, for several sabbaths, we have had unfavorable weather, the average attendance has been about a hundred and seventy. Last sabbath was fair. Present in the morning, two hundred and ten; evening, two hundred and twenty-five. Our hall is pleasant, favorably located, and large; so that we can remain in present quarters, and still grow.

"Our sabbath school was organized, two weeks ago, with an efficient superintendent in the person of Dr. Willard, former Professor of English Literature in the State Normal University. There are some over fifty in the juvenile classes; and a still larger number gather in the conversational Bible classes, which we hope to make a leading feature of the school. Our library and hymn-books — the gift of Unitarians in Massachusetts — will be of great service.

"A 'Sociable' or Mite Society, once a fortnight, promises to be a blessing, and to make us know each other better. And I ought not to forget, that we have a choir of about twenty-five persons, which comes nearer congregational singing, to say the least, than your fashionable folly of quartet and organ.

"So, taking it all in all, you will see that we have made a good beginning, unless it should prove that we are starting at the top of the hill. Need I add, that not one of the other religious societies in the city seems to know of our existence?

"In haste and love,

"C. G. AMES."

BOOK NOTICES.

Almost a Heroine. By the Author of "Charles Auchester" and "Counterparts." Boston: Ticknor and Fields.

Whatever else may be said of this book, it certainly cannot be called commonplace. The characters are almost all so exceptional as to be impossible. They give one no idea of living persons, but seem like the figments of a dream. They —

"Come like shadows, so depart."

They are painted, too, with all the minute touches which one frequently sees in a vivid and feverish dream, when every thing seems very real, and, at the same time, quite incredible.

First we have a *virtuoso*, who passes his life in collecting a museum, which, together with his large fortune, he leaves to his servant, — as great an oddity, by the way, as himself, and one wholly without the sphere of American experience.

Then comes a benevolent nobleman, who gives his time to the practice of medicine and the keeping of a private madhouse; to which asylum several of the characters (not without cause), in turn, repair for treatment. This noble practitioner is the *Deus ex machinâ*; and, whenever any of the *dramatis personæ* become too deeply involved in the toils of fate or the fangs of disease, enters Lord Lyndfield, and, either in the way of regular treatment or by magnetic influence, the cure is effected. The book is in the form of an autobiography; and one may read it half through without being quite able to decide whether the author is man or woman. And as to the title, "Almost a Heroine," we are at this moment unable to say if it belongs to Horatia, who married Arnold Major, or to Erselie, who did not marry Ernesto Loftus.

The leading topic of "Charles Auchester" is music; that of the present work seems to be the healing art. At first sight, there does not appear to be much connection between them; but, upon reflection, it occurs to us that Apollo was the patron deity both of music and medicine.

Sword and Gown. By the Author of "Guy Livingstone." Boston: Ticknor and Fields.

This volume describes the contest between an English Churchman and a fierce dragoon for the control of a brilliant belle, called, for her many triumphs, "The Refuser." Any one who has read "Guy Livingstone" will anticipate that the sword carries the day.

Like that work, this one is written in a terse and vigorous style. The sketches of character are very graphic, and the dialogue is easy and natural. Nothing vague or indistinct *here:* the author goes to his mark as straight as a rifle-bullet. Like Walter Scott and Charles Kingsley, this is a muscular writer. He delights in battle; his combativeness is immense; and his heroes, whether with fist or sword, are invincible champions.

If novel-writing at this day is to perform the function of the drama in Shakspeare's time, — "to hold the mirror up to nature, to show Virtue her own feature, and Scorn her own image," — then vigorous and well-drawn pictures of life, though deformed sometimes by weakness and sin, may not be useless.

Among the faults of the book is a tendency to a pedantic display of Greek, Latin, and French; the more unnecessary, as the writer knows so well how to use the English tongue.

True Womanhood: A Tale. By JOHN NEAL. Boston: Ticknor and Fields.

Some of us, who are old enough to remember the days of Andrew the Dictator, can recollect the earlier novels of John Neal, such as "Randolph," "Logan," "Seventy-six."

Belonging, as we do, to that elderly class, we read those works when published; and our impression of them is, that, although written with some power, they never were popular books.

After a long silence, Mr. Neal comes again before the public as a writer of fiction; induced by reasons which he gives in the preface, — such as the request of friends, and a laudable desire to bear his testimony to the belief that women have souls. To

do this, Mr. Neal has thought it necessary to introduce so much theology as to give his book the character of a religious novel, — a thing which we believe has never yet succeeded, and we fear never will. People like to have their theology and fiction served up in separate dishes. They are both good in their own way, but will not bear mixing.

The characters of Major Pendleton and Lawyer Fay are drawn with considerable force and discrimination; and the criminal accusation and trial, upon which most of the interest of the story rests, appears to an unprofessional eye to be well painted.

In most English novels, and in their American copies, the favorite plot seems to be the loves and marriages of cousins. We feel grateful to Mr. Neal for deviating from the old routine, and for giving us a heroine wise enough to avoid a connection liable to such important objections; and this, too, when her affections were somewhat interested.

Twelve Years of a Soldier's Life in India; being Extracts from the Letters of the late Major W. S. R. HODSON, B.A., Trinity College, Cambridge, First Bengal European Fusileers, Commandant of Hodson's Horse. From the Third and Enlarged English Edition. Boston: Ticknor and Fields. Pp. 444.

Such men as Major Hodson are the salt which preserves the British Army; and, while a sprinkling of them remains, it will continue to be, what it has been for the last half-century, in spite of the Circumlocution Office, almost invincible. The life and exploits of this gallant dragoon read like a chapter from a romance of chivalry; and surely no Cid or Bayard could have surpassed some of his exploits, — such, for instance, as the capture of the King of Delhi and the royal family, which was effected by Major Hodson with fifty of his guides, in the face of an immense force, with as much skill and sagacity as daring.

With all this fierce love of battle which broke out in front of the enemy, his letters show him to have been a man of a gentle and loving temper towards his family and friends, and, to the

world at large, a jolly, wide-awake Englishman, of immense energy and resource.

Whatever may be thought of the British rule in India as regards the question of right, it seems clear enough, that, as long as the brave little island breeds such men as these, she is not likely to lose her supremacy over Asiatics.

New Miscellanies. By CHARLES KINGSLEY, Rector of Eversley. Boston: Ticknor and Fields. Pp. 375.

These Miscellanies consist of lectures delivered before various institutions in England, and papers contributed to Frazer's and other magazines.

Some of them are upon sanitary topics, such as sewerage and water-supply; some upon agriculture, showing the absurdity of the fear that a country can be over-peopled, when much of its soil is untilled, and none of it cultivated to its full capacity; also pointing out the intimate connection between sanitary reform and agriculture; namely, that the sewerage of cities is just what the farmer needs to fertilize his worn-out lands.

Then we have some charming papers upon natural history and field-sports; telling of the free life in open air, of tramps through the green meadow and on the mountain-side, and by blue lake and amber river, where this hearty and healthy Englishman so expands and enjoys himself.

Add to these, criticisms upon poetry and art, written in vigorous and racy English, and all filled with the large and liberal views of men and things which distinguish Mr. Kingsley from most of his cloth, and we have a volume for which — if, as we suppose, we are indebted to Messrs. Ticknor and Fields for its compilation — we owe them many thanks.

The Crusades and the Crusaders. By JOHN G. EDGAR. With eight illustrations, by JULIAN PORTCH. Boston: Ticknor and Fields. Pp. 380.

Here we have, in condensed form, the wonderful story of the crusades, from the first expedition of pilgrims, at the close of

the eleventh century, under Peter the Hermit and Walter the Penniless, to the capture of Acre by the Sultan in 1291.

This small volume contains the essence of the history of two hundred years of hard fighting and marvellous deeds, performed by Saracens and Christians in the Holy War; which makes a fascinating book for boys, for whom it was written, or, indeed, for all readers of history who do not care to have recourse to more voluminous works.

Perhaps, in this practical and matter-of-fact age, it may be said that there are few to sympathize with the piety and chivalry of those old-time warriors, who, whatever may have been their faults, were at least in earnest. History, however, reproduces itself from time to time; and in the Puritans of England, the Quakers of Boston, and the insurgents of Harper's Ferry, we find instances of men willing to lay down their lives for an idea.

Hits at American Whims, and Hints for Home Use. By FREDERICK W. SAWYER, Author of "A Plea for Amusements." Boston: Walker, Wise, and Co. Pp. 274.

A wholesome book, full of good common sense, and some sharp sarcasm. It is truly a New-England book, and has a refreshing flavor of the soil. Its object is to attack the follies of our day, and to reform our social life. Here are some of the subjects which are treated. "Whim against Dancing" shows the folly of proscribing innocent amusements. "Elevating Tendency of Soap and Water" sets forth the necessity of beginning the work of elevating the moral condition of the poorer classes by affording them the means of cleanliness. "Jury Trials, and Trials of the Jury," shows the absurdity of requiring unanimous verdicts. "Religious Creeds of New England" treats of the presumptuous folly of trying to bind the consciences of men by these fetters. Other essays are devoted to "Physical Culture," to "Manners," to the "Condition of Seamen," to "Galleries of Art," to "Public Gardens," and many other topics; which are all treated in a broad and liberal manner, and in the spirit of a true democracy. The style of Mr. Sanger is genial and humorous, and we think the work deserves a large share of popularity.

PAMPHLETS RECEIVED

Since last Notice.

The Swedenborgian. A New-Church Monthly Magazine. By B. F. Barrett, A.M., Editor. New-York American New-Church Association; Room 20, Cooper Institute. 1859.

The Universal Review. Published monthly. Price, 2s. 6d. London: Wm. H. Allen and Co., 7, Leadenhall Street. 1859.

The Importance of a Positive and Distinct Theology. A Discourse preached first in the "Church of All Souls," New York, Jan. 30, 1859, and repeated at the inaugural Services of the "Church of the Redeemer," Cincinnati, Ohio, on Easter Sunday, April 24, 1859. By Henry W. Bellows, D.D., Pastor of the First Unitarian Church in New-York City. Cincinnati: Robert Clarke and Co. 1859.

The Monthly Religious Magazine and Independent Journal, December, 1859. Edited by Rev. Edmund H. Sears and Rev. Rufus Ellis. Boston: Leonard C. Bowles, Proprietor.

Integral Education. An Inaugural Address, delivered at Antioch College. By Rev. Thomas Hill. Boston: Little, Brown, and Co. 1859.

Tom Brown at Oxford; a Sequel to School-Days at Rugby. By Thomas Hughes, Author of "School-Days at Rugby," "Scouring of the White Horse," &c. Nos. I. and II. Boston: Ticknor and Fields. 1859.

A Church Memorial; consisting of the History of the First Unitarian Congregational Society in the City of Nashua, N.H.

The Crisis of Unitarianism in Boston, as connected with the Twenty-eighth Congregational Society. By Bronze Beethoven, "a Looker-on." Boston: Walker, Wise, and Co. 1859.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. Boston: John P. Jewett and Co.

The Doctrines of Original Sin and the Trinity; discussed in a Correspondence between a Clergyman of the Episcopal Church in England, and a Layman of Boston, U.S. Boston: 1859.

Christianity and Sectarianism. An Address delivered at a Liberal Christian Convention, held on Wednesday, Aug. 17, 1859, Cairo, Greene County, N.Y. By Rev. A. D. Mayo.

Two Sermons on the Tragedy at Harper's Ferry. By Rev. George B. Cheever and James Freeman Clarke. Walker, Wise, and Co. 245, Washington Street, Boston.

Bibliotheca Sacra and Biblical Repository. Edwards A. Park and Samuel H. Taylor, Editors. Vol. xvi. October, 1859. Andover: Warren F. Draper.

The Biblical Repertory and Princeton Review. Edited by the Rev. Charles Hodge, D.D. October, 1859.

The Christian Reformer; or, Unitarian Magazine and Review. November, 1859. London: Edward T. Whitfield, 178, Strand.

The Presbyterian Quarterly Review. No. xxix. Philadelphia.

The Freewill Baptist Quarterly. October, 1859.

The Great Commission. An Inaugural Sermon, preached at Jamaica Plain (West Roxbury), April 24, 1859. By James W. Thompson. Boston: Crosby, Nichols, and Co., 117, Washington Street. 1859.

BOOKS RECEIVED

At this Office since October, 1859.

The Crusades and the Crusaders. By John G. Edgar. With eight illustrations by Julian Portch. Boston: Ticknor and Fields. 1860. (Noticed.)

Ernest Bracebridge; or, Schoolboy Days. By W. H. G. Kingston. Boston: Ticknor and Fields. 1860.

The Professor at the Breakfast-table; with the Story of Iris. By Oliver Wendell Holmes. Boston: Ticknor and Fields. 1860. (To be noticed.)

The Boy Tar; or, A Voyage in the Dark. By Capt. Mayne Reid. With twelve illustrations, by Charles S. Keene. Boston: Ticknor and Fields. 1860.

New Miscellanies. By Charles Kingsley, Rector of Eversley. Boston: Ticknor and Fields. 1860. (Noticed.)

Jesus, the Interpreter of Nature; and other Sermons. By Thomas Hill. Boston: Walker, Wise, and Co. 1860. (To be noticed.)

A Liturgy; with a Collection of Hymns and Chants for the Use of Sunday Schools. By James Lombard. Pp. 179. Boston: A. Tompkins.

"This is the best service-book for the use of Sunday schools which we have ever examined. It is simple, scriptural, devout, tasteful, and impressive, — all these. It would do a child good to have it all in his memory and in his heart. Many new and appropriate hymns are given in this collection, written especially for it by the authors, — W. C. Bryant, C. T. Brooks, Alice Cary, R. C. Waterston, Grace Greenwood, the compiler, and others. We are sure that the habitual use of such a book in any Sunday school or family would have a beneficial effect, and cherish what, to a young heart, is worth more than uncounted sums of gold and silver."

(The above notice we have cut from the "Christian Inquirer." It expresses what we believe is perfectly true concerning this Liturgy, which may be introduced into our "Christian Unions" with advantage.)

The Word of the Spirit to the Church. By C. A. Bartol. Boston: Walker, Wise, and Co. 1859. (To be noticed.)

Almost a Heroine. By the Author of "Charles Auchester," "Counterparts," &c., &c. Boston: Ticknor and Fields. 1860. Pp. 399. (Reviewed in our Book Notices.)

God in his Providence. By Woodbury M. Fernald. Boston: Otis Clapp, No. 3, Beacon Street; Crosby, Nichols, and Co., 117, Washington Street. New York: D. Appleton and Co. 1859. Pp. 437. (To be reviewed.)

Self-Education. Translated from the French of M. Le Baron Degerando. By Elizabeth P. Peabody. Third edition, with additions. Boston: T. O. H. P. Burnham, 143, Washington Street. 1860. Pp. 468. (To be noticed.)

Sword and Gown. By the Author of "Guy Livingstone." Boston: Ticknor and Fields. 1859. Pp. 308. (Reviewed in our Book Notices.)

The Logic of Political Economy, and other Papers. By Thomas De Quincey. Boston: Ticknor and Fields. 1859. Pp. 387.

Highways of Travel. Boston: Walker, Wise, and Co.

A Memoir of the late Rev. George Armstrong, formerly Incumbent of Bangor, in the Diocese of Down, and latterly one of the Ministers of Lewin's-Mead Chapel, Bristol. With Extracts from his Journals and Correspondence. By Robert

Henderson, his Literary Executor. *Vitam impendere vero.* London: Edward T. Whitfield, 178, Strand. 1859. Pp. 400.

Twelve Years of a Soldier's Life in India; being Extracts from the Letters of the late Major W. S. R. Hodson, B.A., Trinity College, Cambridge, First Bengal European Fusileers, Commandant of Hodson's Horse. From the third and enlarged English edition. Boston: Ticknor and Fields. 1860. Pp. 444. (Noticed.)

Woman's Right to Labor; or, Low Wages and Hard Work. In Three Lectures, delivered in Boston, November, 1859. By Caroline H. Dall. Boston: Walker, Wise, and Co., 245, Washington Street. Pp. 184.

The Money-King, and other Poems. By John G. Saxe. Boston: Ticknor and Fields. 1860.

The White Hills; their Legends, Landscape, and Poetry. By Thomas Starr King. With sixty illustrations. Engraved by Andrew, from drawings by Wheelock. Boston: Crosby, Nichols, and Co. 1860. (To be noticed.)

True Womanhood: a Tale. By John Neal. Boston: Ticknor and Fields. 1859. (Noticed.)

Frank Wildman's Adventures on Land and Water. By Frederick Gerstaecker. Translated and revised by Lascelles Wraxall. With eight illustrations, printed in oil-colors. Boston: Crosby, Nichols, and Co. 1860.

Hits at American Whims, and Hints for Home Use. By Frederick W. Sawyer, Author of "A Plea for Amusements." Boston: Walker, Wise, and Co. Pp. 274. 1860. (Noticed.)

ACKNOWLEDGMENTS.

Since Sept. 1, the following sums have been received: —

Sept. 1.	From J. & B. F. Felton, for books	$4.50
3.	From Mrs. Lucy Breckenridge, as second payment toward Life-membership	6.00
5.	From Rev. J. D. Lawyer, for books	5.00
14.	„ Society in Framingham	60.00
15.	„ Society in Watertown	43.75

Sep. 17.	From Rev. G. G. Withington, for books . .	12.00
23.	„ Rev. N. O. Chaffee, for books	5.00
26.	„ Rev. Nathaniel Hall's Society, Dorchester	241.72
27.	From a Friend, through Rev. Horatio Stebbins, for India Mission	20.00
28.	From sale of books in Hollis, Me.	3.95
29.	From Rev. Nathaniel Hall's Society, Dorchester, additional	2.00
30.	From subscribers to Quarterly Journal, in September	10.97
30.	From sale of tracts and books at rooms . . .	8.36
Oct. 1.	From subscribers to Quarterly Journal in Chicopee	8.00
3.	From Mr. Perry Gifford, for books sold in Fall River	4.70
3.	From Rev. A. H. Conant, for books sold in Rockford, Ill.	10.00
3.	From Rev. Nathaniel Hall's Society, Dorchester, additional.	0.50
4.	From Le Count & Strong, for books sold in San Francisco, Cal.	31.50
4.	From Rev. R. P. Cutler, for books sold by the San-Francisco Auxiliary Society	43.39
6.	From Rev. Charles H. Brigham's Society, Taunton, for Mr. Philip Gangooly	81.59
6.	From a Lady, as a donation	50.00
15.	From subscribers to Quarterly Journal in Rockford, Ill.	8.00
15.	From a Friend, as a donation	1.00
17.	„ Society in Kennebunk, Me.	61.59
17.	„ Society in Saco, Me.	36.00
17.	„ Society in Deerfield	32.70
22.	From J. K. Smith, Esq., Dublin, N.H., as fourth payment towards Life-membership	5.00
26.	From Society in Burlington, Vt.	35.00
27.	„ Society in Nashua, N.H.	21.65
27.	From Missionary League, West Dedham, for India Mission	10.00
28.	From George William Logan, Esq., for books .	6.39
31.	From Rev. John Weiss, for books sold in New Bedford	12.68
31.	From subscribers to Quarterly Journal in October	51.55
31.	From sale of tracts at Rooms	1.68
Nov. 1.	„ Society in Watertown, additional . . .	9.00
1.	„ Society in Manchester, N.H.	36.17
2.	From Rev. G. H. Stanley, on account of books sold in Sydney, Australia	97.56

Nov.	4.	From Walker, Wise, & Co., for books . . .	469.36
	7.	„ Miss S. H. Anderson, for books . . .	4.58
	7.	From Rev. Nathaniel Hall's Society, Dorchester, for Mr. Philip Gangooly	124.17
	9.	From Rev. Dr. Hall's Society, Providence, for Quarterly Journals	66.00
	10.	From Rev. John Cordner, for books sold in Montreal	25.00
	10.	From subscribers to Quarterly Journal in Manchester, N.H.	9.00
	12.	From Society in Uxbridge, for Quarterly Journal	20.00
	14.	From the Ladies' Domestic Missionary Society, Portsmouth, N.H., to make Rev. A. P. Peabody, D.D., a Life-member	30.00
	14.	From a Friend, to be distributed in books . .	15.00
	23.	From Society in Northfield, for Quarterly Journals	10.00
	28.	From Rev. Dr. Ellis's Society, Charlestown, additional	16.00
	29.	From Rev. S. G. Bulfinch's Society, Dorchester	38.25
	30.	From subscribers to Quarterly Journal in November	23.80
	30.	From sale of tracts at Rooms	0.85
Dec.	3.	„ Rev. J. G. Forman, for books	12.05
	3.	„ Society in Keene, N.H., for Quarterly Journals 39.00	
	3.	„ Missions 63.00	
			102.00
		(The latter sum includes instalments on three unfinished Life-memberships, and a second payment of $5 from Thomas F. King, Esq.)	
	5.	From Mr. E. B. Whiting, for books	2.05
	5.	From subscribers to Monthly Journal in Nashua, N.H.	38.00
	5.	From Society in Saco, Me., additional . . .	10.00
	7.	„ J. & B. F. Felton, for books	2.59
	8.	From Miss S. H. Anderson, to balance her account, for books	0.74
	10.	From Society in Groton, for Monthly Journals	45.00
	13.	From T. M. McWhinney, Esq., for books sold in Ohio	60.57
	13.	From Society in Brookline, for Mr. Philip Gangooly	73.70
	14.	From Mr. Wendell Davis, for subscribers to Monthly Journal in Greenfield	16.00
	14.	From Rev. S. G. Bulfinch's Society, Dorchester, additional	0.50

LIST OF SOCIETIES, WITH THEIR MINISTERS.

Societies.	Pastors.
Albany, N.Y.	A. D. Mayo.
Alton, Ill.	J. G. Forman.
Andover, North	Charles Carroll Vinal.
Ashby	Nathaniel Gage.
Athol	
Augusta, Me.	
Austinburg, O.	Gilbert Cummings, jun.
Baltimore, Md.	
" "	Charles J. Bowen.
Bangor, Me.	C. C. Everett.
Barnstable	
Barre	
Bath, Me.	D. N. Sheldon, D.D.
Bedford	
Belfast, Me.	Cazneau Palfrey, D.D.
Belmont	Amos Smith.
Bernardston	R. L. Ranney.
Beverly	J. C. Kimball.
Billerica	Norwood Damon.
Bloomington, Ill.	Charles G. Ames.
Bolton	Thomas T. Stone.
Boston, First Church	Rufus Ellis.
" Second Church	Chandler Robbins, D.D.
" King's Chapel	
" Brattle Street	Samuel K. Lothrop, D.D.
" New North	
" New South	Orville Dewey, D.D.
" Federal Street	Ezra S. Gannett, D.D.
" Hollis Street	Thomas S. King.
" West Street	Charles Lowell, D.D. Cyrus A. Bartol.
" Hawes Place	Thomas Dawes.
" Bulfinch Street	William R. Alger.
" Twelfth Congregational	Samuel Barrett, D.D.
" South Congregational	Edward E. Hale.
" Broadway Church	
" Church of the Disciples	James F. Clarke.
" East	Warren H. Cudworth.
" Pitts-street Chapel	Samuel H. Winkley.
" Warren-street Chapel	Charles F. Barnard.
" Church of the Brothers in Unity	
" Canton-street Chapel	Samuel B. Cruft.
" Hanover-street Chapel	Edwin J. Gerry.
" Washington Village	Edmund Squire.
" Church of the Unity	George H. Hepworth.
Braintree, South	
Brattleborough, Vt.	Francis C. Williams.
Brewster	Thomas W. Brown.
Bridgewater	John J. Putnam.
" East	Joseph H. Phipps.
" West	Ira Bailey.

Brighton	Charles Noyes.
Brookfield	Rushton D. Burr.
Brookline	Frederic H. Hedge, D.D.
Brooklyn, Conn.	
Brooklyn, N.Y.	Frederic A. Farley, D.D.
" "	Samuel Longfellow.
Brunswick, Me.	Amos D. Wheeler.
Buffalo, N.Y.	George W. Hosmer, D.D.
Burlington, Vt.	Joshua Young.
Calais, Me.	
Cambridge	William Newell, D.D.
" Port	John F. W. Ware.
" East	
" Lee Street	Henry F. Harrington.
" Allen Street	John M. Marsters.
Canton	N. H. Chamberlain.
Charlestown	George E. Ellis, D.D.
Charlestown, N.H.	Jaazaniah Crosby, D.D.
Charleston, S.C.	
Chelmsford	
Chelsea	Alpheus S. Nickerson.
Chicago, Ill.	
" " Second Society	R. Collier.
Chicopee	Samuel Pettes, jun.
Cincinnati, O.	M. C. Conway.
" " Church of the Redeemer	
Clinton	Jared M. Hurd.
Cohasset	Joseph Osgood.
Concord	Grindall Reynolds.
Concord, N.H.	S. Farrington.
Danvers, South	Charles H. Wheeler.
Deerfield	John F. Moors.
Dedham	Alvan Lamson, D.D.
" West	Calvin S. Locke.
Detroit, Mich.	Thomas J. Mumford.
Dighton	Abraham Gushee.
Dixon, Ill.	
Dorchester	Nathaniel Hall.
"	Richard Pike.
"	Stephen G. Bulfinch.
" Neponset	F. W. Holland.
Dover	Ralph Sanger, D.D. Edward Barker.
Dover, N.H.	Edwin M. Wheelock.
Dublin, N.H.	L. W. Leonard, D.D. W. F. Bridge.
Duxbury	Josiah Moore.
Easton	George G. Withington.
" North	
Eastport, Me.	Henry F. Edes.
Exeter, N.H.	Jonathan Cole.
Fairhaven	Courtland Y. De Normandie.
Fall River	W. B. Smith.
Feltville, N.J.	

Fitchburg	William P. Tilden.
Fitzwilliam, N.H.	
Framingham	Samuel D. Robbins.
Fond du Lac, Wis.	William A. Baldwin.
Geneva, Ill.	George W. Woodward.
Gloucester	Robert P. Rogers.
Grafton	William G. Scandlin.
Groton	Crawford Nightingale.
Hallowell, Me.	
Hampton Falls, N.H.	Asarelah M. Bridge.
Hartford, Conn.	
Harvard	William A. Whitwell.
Haverhill	William T. Clarke.
Hillsboro', Ill.	
Hingham	Joseph Richardson. / Calvin Lincoln.
"	Daniel Bowen.
" South	J. J. Brayton.
Hubbardston	A. S. Ryder.
Jersey City, N.J.	
Kalamazoo, Mich.	S. B. Flagg.
Keene, N.H.	William O. White.
Kennebunk, Me.	Joshua A. Swan.
Keokuk, Io.	Leonard Whitney.
Kingston	
Lancaster	George M. Bartol.
Lancaster, N.H.	George G. Channing.
Lawrence	William L. Jenkins.
Lawrence, Kan.	Ephraim Nute, jun.
Leicester	
Leominster	Stephen Barker.
Lexington	L. J. Livermore.
" East	Caleb Stetson.
Lincoln	Washington Gilbert.
Littleton	Eugene De Normandie.
Lockport, Ill.	
Louisville, Ky.	John H. Heywood.
Lowell	Frederic Hinckley.
"	William C. Tenney.
Lunenburg	C. B. Josselyn.
Lynn	Charles C. Shackford.
Madison, Wis.	
Malden	J. K. Waite.
Manchester, N.H.	S. S. Hunting.
Mansfield	Daniel W. Stevens.
Marblehead	
Marietta, O.	E. C. Guild.
Marlborough	
Marshfield	George Leonard.
Meadville, Pa.	
Medfield	Solon W. Bush.
Medford	Theodore Tebbets.
Mendon	Stilman Barber.

Milton	John H. Morison, D.D.
Milwaukie, Wis.	Nahor A. Staples.
Montague	
Montreal, Can.	John Cordner.
Nantucket	Orville Brayton.
Nashua, N.H.	Martin W. Willis.
Natick, South	William G. Babcock.
New Bedford	W. J. Potter.
Newburyport	A. B. Muzzey.
New Orleans, La.	C. B. Thomas.
Newport, R.I.	Charles T. Brooks.
New Salem	
Newton, West	J. H. Allen.
" Corner	Edward J. Young.
New York, N.Y., Church of the Messiah	Samuel Osgood, D.D.
" " All Souls	Henry W. Bellows, D.D.
" " Third Society	O. B. Frothingham.
" " Independent Society	George F. Noyes.
Northampton	William Silsbee.
Northborough	Joseph Allen, D.D. T. B. Forbush.
North Chelsea	
Northfield	John Murray.
Northumberland, Pa.	
Norton	George F. Clark.
Pembroke	W. M. Bicknell.
Peoria, Ill.	
Pepperell	Charles Babbidge.
Perry, Me.	Thomas D. Howard.
Peterborough, N.H.	
Petersham	Seth Saltmarsh.
Philadelphia, Pa.	William H. Furness, D.D.
" " Second Society	John K. Karcher.
Plymouth	Edward H. Hall.
Portland, Me.	Horatio Stebbins.
"	Frederic Frothingham.
Portsmouth, N.H.	Andrew P. Peabody, D.D.
Providence, R.I.	Edward B. Hall, D.D.
"	Augustus Woodbury.
Pittsburg, Pa.	M. De Lange.
Quincy	
Quincy, Ill.	Liberty Billings.
Raynham	
Rockford, Ill.	A. C. Conant.
Rochester, N.Y.	
Rowe	I. Sumner Lincoln.
Roxbury	George Putnam, D.D.
" Mount Pleasant	Alfred P. Putnam.
" Jamaica Plain	James W. Thompson, D.D.
" West	
Saco, Me.	John T. G. Nichols.
St. Louis, Mo.	William G. Eliot, D.D. C. A. Staples.
Salem	George W. Briggs, D.D.

Salem	Dexter Clapp.
„	Edmund B. Willson.
„	
Sandwich	John Orrell.
San Francisco, Cal.	
Scituate	
„ South	William A. Fuller.
Sharon	
Sherborn	Theodore H. Dorr.
Shirley	Seth Chandler.
Somerville	Charles Lowe.
Springfield	Francis Tiffany.
Standish, Me.	Jacob Caldwell.
Staten Island, N.Y.	Charles Ritter.
Sterling	B. Fairchild.
Stoneham	Fiske Barrett.
Stow	Reuben Bates.
St. Paul, Min.	Frederic Newell.
Sudbury	Linus H. Shaw.
Syracuse, N.Y.	Samuel J. May.
Taunton	Charles H. Brigham.
Templeton	C. Wellington, D.D. E. G. Adams.
Thomaston, Me.	Oliver J. Fernald.
Toledo, O.	
Townsend	
Trenton, N.Y.	B. A. Fanton.
Troy, N.Y.	Edgar Buckingham.
Tyngsborough	N. O. Chaffee.
Upton	George S. Ball.
Uxbridge	
Vernon, N.Y.	J. H. Cannoll.
Walpole	John M. Merrick.
Walpole, N.H.	
Waltham	
Watertown	Arthur B. Fuller.
Ware	Samuel F. Clark.
Warwick	
Washington, D.C.	William D. Haley.
Wayland	E. H. Sears.
Westborough	Benjamin Huntoon.
West Cambridge	Samuel A. Smith.
Westford	George M. Rice.
Weston	Joseph Field, D.D.
Wilton, N.H.	Stilman Clarke.
Williamsburg, N.Y.	
Winchendon	
Windsor, Vt.	
Woburn	R. P. Stebbins, D.D.
Worcester	Alonzo Hill, D.D.
„	Rush R. Shippen.
Yonkers, N.Y.	A. A. Livermore.

LIST OF PREACHERS, WITH THEIR RESIDENCES.

Those marked † are not settled.

Preachers.	Residence.	When settled.
†Abbot, Ephraim	Westford	
Adams, Edwin G.	Templeton	1847.
Albee, John	Cambridge	
†Alger, Horatio	Marlborough	1845.
Alger, William R.	Boston, Bulfinch Street	1855.
Allen, Joseph, D.D.	Northborough	1816.
†Allen, Joseph H.	Jamaica Plain, Roxbury	
†Allen, T. Prentiss	New Bedford	
Ames, Charles G.	Bloomington, Ill.	1859.
†Angier, Joseph	Milton	
†Ayer, Adams	Boston	
Babbidge, Charles	Pepperell	1833.
Babcock, William G.	South Natick	1857.
†Bailey, Luther	Medway	
Bailey, Ira	West Bridgewater	1858.
Ball, George S.	Upton	1857.
Barber, Stilman	Mendon	1856.
Barker, Edward	Dover	1858.
Barker, Stephen	Leominster	1857.
Barnard, Charles F.	Boston, Warren-street Chapel	1834.
Barrett, Fiske	Stoneham	1859.
Barrett, Samuel, D.D.	Boston, 12th Cong. Society	1825.
†Barry, William	Chicago, Ill.	
Bartlett, George W.	Augusta, Me.	
Bartol, Cyrus A.	Boston, West Church	1837.
Bartol, George M.	Lancaster	1847.
Bates, Reuben	Stow	1846.
Bellows, Henry W., D.D.	New York, N.Y.	1839.
†Betch, Peter	Richmond, O.	
Bicknell, W. M.	Pembroke	1857.
Bigelow, Andrew, D.D.	Boston. At Large	1845.
Billings, Liberty	Quincy, Ill.	1855.
†Bond, Henry F.	Waltham	
Bowen, Charles J.	Baltimore, Md.	1858.
Bowen, Daniel	Hingham	1859.
†Bradford, Claudius	Prof. Ant. Col., Yel. Spring, O.	
†Bradlee, Caleb Davis	North Cambridge	
Brayton, Orville	Nantucket	1859.
Brayton, J. J.	South Hingham	1859.
Bridge, Asarelah M.	Hampton Falls, N.H.	1851.
Bridge, William F.	Dublin, N.H.	1855.
†Briggs, Charles	Roxbury	
Briggs, George W., D.D.	Salem	1853.
Brigham, Charles H.	Taunton	1844.
†Brooks, Charles	Medford	
Brooks, Charles T.	Newport, R.I.	1837.
†Brown, Addison	Brattleboro', Vt.	
Brown, H. W.	Worcester	
†Brown, John S.	Lawrence, Kansas	
Brown, Thomas W.	Brewster	1856.

Buckingham, Edgar	Troy, N.Y.	1852.
†Buckingham, John A.	San Francisco, Cal.	
Bulfinch, Stephen G.	Dorchester	1852.
Burr, Rushton D.	Brookfield	1858.
†Burton, Warren	Boston	
Bush, Solon W.	Medfield	1858.
Caldwell, Jacob	Standish, Me.	1858.
†Canfield, Charles T.	Cambridge	
Canoll, J. H.	Vernon, N.Y.	1857.
Capen, F. L.	Boston	
†Chaffee, Nathaniel O.	Billerica	
Chamberlain, N. H.	Canton	1857.
Chandler, Seth	Shirley	1834.
Channing, George G.	Lancaster, N.H.	1858.
Clapp, Dexter	Salem	1851.
†Clapp, Theodore	Louisville. Ky.	
Clark, George F.	Norton	1850.
Clark, Samuel F.	Ware	1856.
Clark, Stilman	Wilton, N.H.	1857.
Clarke, James Freeman	Boston, Church of Disciples.	1841.
Clarke, William T.	Haverhill	1859.
Cole, Jonathan	Exeter, N.H.	1856.
Collier, R.	Chicago, Ill.	1859.
Conant, Augustus H.	Rockford, Ill.	1857.
Conway, Moncure D.	Cincinnati, O.	1856.
Cordner, John	Montreal, Can.	1843.
†Crafts, Eliphalet P.	Lexington	
†Crapster, William T.	Lisbon, Howard Co., Md.	
Crosby, Jazaniah, D.D.	Charlestown, N.H.	1810.
Cruft, Samuel B.	Boston, Suffolk-street Chapel	1846.
Cudworth, Warren H.	East Boston	1852.
Cummings, Gilbert, jun.	Austinburg, O.	
†Cunningham, Francis	Milton	
Cushing, William O.	Union Springs, N.Y.	1856.
†Cushing, William	Clinton	
Cutler, Rufus P.		
Cutter, C. A.	Cambridge	
Cutting, H. P.	Castleton, Vt.	
Dall, Charles H. A.	Calcutta, E.I.	1855.
Damon, Norwood	Billerica	1857.
Dawes, Thomas	South Boston	1854.
Dewey, Orville, D.D.	Boston, New South	1857.
Doggett, Theophilus P.	Bedford	
Dorr, Theodore H.	Sherborn	1855.
Edes, Henry F.	Eastport, Me.	1852.
†Edes, Richard S.	Bolton	
Eliot, William G., D.D.	St. Louis, Mo.	1834.
Ellis, George E., D.D.	Charlestown	1840.
Ellis, Rufus	Boston, First Church	1853.
†Emmons, Henry	Vernon, N.Y.	
Everett, C. C.	Bangor	1859.
Everett, Oliver C.	Charlestown. At Large	
Fairchild, B.	Stirling	1859.
Fanton, B. A.	Trenton, N.Y.	1858.
†Farley, Charles A.	Savannah, Ga.	

Farley, Frederic A., D.D.	Brooklyn, N.Y.	1844.
†Farmer, William	Lunenburg	
Farrington, S.	Concord, N.H.	1857.
Fernald, Oliver J.	Thomaston, Me.	1848.
Field, Joseph, D.D.	Weston	1815.
Fitzgerald, Gerald	Marengo, Ill.	
Flagg, S. B.	Kalamazoo, Mich.	1858.
Folsom, Nathaniel S.	Prof. Meadville Theol. School	1849.
Forbush, T. B.	Northborough	1857.
Forman, J. G.	Alton, Ill.	1857.
†Fox, Thomas B.	Dorchester	
Francis, Convers, D.D.	Harvard College	1842.
French, E. B.	Holliston	
Frothingham, Frederic	Portland, Me.	1856.
†Frothingham, Nathaniel L., D.D.	Boston	
Frothingham, Octavius B.	New York	1859.
Fuller, Arthur B.	Watertown	
Fuller, William B.	South Scituate	1859.
Furness, William H., D.D.	Philadelphia, Pa.	1825.
Gage, Nathaniel	Ashby	1859.
Gannett, Ezra S., D.D.	Boston, Federal Street	1824.
Gerry, Edwin J.	Boston	1859.
†Gilbert, Washington	West Newton	
Gushee, Abraham	Dighton	1807.
Hale, Edward E.	Boston, South Congregational	1856.
Haley, William D.	Washington, D.C.	1858.
Hall, Edward B., D.D.	Providence, R.I.	1832.
Hall, Nathaniel	Dorchester	1835.
†Harding, Alpheus	New Salem	
Harrington, Henry F.	Cambridgeport, Lee Street	1855.
†Hassall, Robert	Haverhill	
Hedge, Frederic H., D.D.	Brookline	1856.
Hepworth, George H.	Boston	1858.
Heywood, John H.	Louisville, Ky.	1841.
Hill, Alonzo, D.D.	Worcester	1827.
†Hill, George T.	Ware	
Hill, Thomas.	Pres. Ant. Col., Yel. Spring, O.	1860.
Hinckley, Frederic	Lowell	1856.
†Hodges, Richard M.	Cambridge	
Holland, Frederic W.	Dorchester	1859.
Hosmer, J. K.	Cambridge	
Hosmer, George W., D.D.	Buffalo, N.Y.	1836.
Howard, Thomas D.	Perry, Me.	1852.
†Huidekoper, Frederic	Meadville, Pa.	
Hunting, Sylvan S.	Manchester, N.H.	1858.
†Huntoon, Benjamin	Westborough	
Hurd, Jared M.	Clinton	1858.
†Hyer, G. W.		
Ingersoll, George, D.D.	Keene, N.H.	
†Jackson, Abraham	Walpole, N.H.	
Jenkins, William L.	Lawrence	1855.
Josselyn, C. B.	Lunenburg	1859.
†Kendall, James A.	Cambridge	
Kelsey, L. C.	Dixon, Ill.	1854.

†Kimball, Daniel	Needham	1859.
Kimball, J.	Beverly	
King, Thomas S.	Boston, Hollis Street	1848.
†Knapp, Frederic N.	Walpole, N.H.	
†Knapp, William H.	Quincy	
Lamson, Alvan, D.D.	Dedham	1818.
†Lathrop, Thomas S.	Boston	
†Le Baron, Francis	Worcester	
Lednum, John W.	Denton, Caroline Co., Md.	
Leonard, George	East Marshfield	1836.
†Leonard, Levi W., D.D.	Exeter, N.H.	
Lincoln, Calvin	Hingham	1855.
Lincoln, I. Sumner	Rowe	1853.
Livermore, Abiel A.	Yonkers, N.Y.	1858.
Livermore, Leonard J.	Lexington	1857.
Locke, Calvin S.	West Dedham	1854.
Longfellow, Samuel	Brooklyn, N.Y.	1853.
†Loring, B.	North Andover	
Lothrop, Samuel K., D.D.	Boston, Brattle Street	1834.
Lovering, J. F.	Boston	
Lowe, Charles	Somerville	1859.
Marsters, John M.	North Cambridge	1858.
May, Samuel J.	Syracuse, N.Y.	1845.
Mayo, A. D.	Albany, N.Y.	1856.
†McIntire, Farrington	Grafton	
Merrick, John M.	Walpole	1840.
†Metcalf, Richard	Providence, R.I.	
†Miles, Henry A., D.D.	Boston	
Moors, John F.	Deerfield	1846.
Moore, Josiah	Duxbury	1834.
Morison, John H., D.D.	Milton	1846.
†Morse, William	Nashua	
†Moseley, William O.	Boston	
†Motte, M. I.	Boston	
†Moulton, Tyler C.	New Bedford	
†Mountford, William	Boston	
Mumford, Thomas J.	Detroit, Mich.	1851.
Murray, John	Northfield	1859.
Muzzey, Artemas B.	Newburyport	1857.
†Myrick, Henry L.	West Cambridge	
Newell, William, D.D.	Cambridge	1830.
Newell, Frederic	St. Paul, Min.	1859.
Nichols, John T. G.	Saco, Me.	1843.
Nightingale, Crawford	Groton	1853.
Normandie, Courtland Y. De	Fairhaven	1856.
Normandie, Eugene De	Littleton	1857.
Noyes, Charles	Brighton	1860.
Noyes, George F.	New York	1859.
Noyes, George R., D.D.	Harvard College	1840.
Nute, Ephraim	Lawrence, Kansas	1855.
†Osgood, George	Montague	
Osgood, Joseph	Cohasset	1842.
†Osgood, Peter	Andover	
Osgood, Samuel, D.D.	New York, N.Y.	1849.

Palfrey, Cazneau, D.D.	Belfast, Me.	1848.
Parsons, J. C.	Gloucester	
Parkham, John		
Peabody, Andrew P., D.D.	Portsmouth. N.H.	1833.
Pettes, Samuel, jun.	Chicopee	1855.
Phipps, Joseph H.	East Bridgewater	1853.
Pierce, J. Mills	New Bedford	1859.
†Pierpont, John	Medford	
Pierpont, John, jun.	Savannah, Ga.	1852.
Pike, Richard	Dorchester	1843.
†Pons, Thomas H.	Boston	
Potter, D. C. M.	Cooper's Plains, Stuben Co., N.Y.	
Potter, W. J.	New Bedford	1859.
Putnam, Alfred P.	Roxbury, Mt. Pleasant	1855.
Putnam, George, D.D.	Roxbury	1835.
Putnam, John J.	Bridgewater	1856.
Reynolds, Grindall	Concord	1858.
Rice, George M.	Westford	1858.
†Richardson, James	Groveland	
Richardson, Joseph	Hingham	1806.
Ritter, Charles	Staten Island, N.Y.	1859.
Robbins, Chandler, D.D.	Boston, Second Church	1833.
Robbins, Samuel D.	Framingham	1854.
Robinson, Charles	Peterborough, N.H.	1851.
Rogers, Robert P.	Gloucester	1854.
Russell, D. L.	Louisville, Ky. At Large	1858.
†Russell, John L.	Salem	
Ryder, A. S.	Hubbardston	1855.
Saltmarsh, Seth	Petersham	1856.
Sanger, Ralph, D.D.	Cambridge	
†Sargent, John T.	Boston	
Scandlin, W. G.	Grafton	1858.
†Scherb, E. Vitalis	Boston	
Sears, Edmund H.	Wayland	
†Sewall, Edmund Q.	Cohasset	
†Sewall, Charles C.	Medfield	
Shackford, Charles C.	Lynn	1846.
Shaw, Linus H.	Sudbury	1845.
Sheldon, D. N., D.D	Bath, Me.	1858.
Shippen, Rush R.	Worcester	1858.
Silsbee, William	Northampton	1855.
Smith, Amos	Belmont	1857.
†Smith, Preserved	Deerfield	
Smith, Samuel A.	West Cambridge	1854.
Smith, W. B.	Fall River	1859.
Squire, Edmund	Washington Village, Boston	1857.
†Stacy, George W.	Milford	
Staples, Carlton A.	St. Louis, Mo.	1857.
Staples, Nahor A.	Milwaukie, Wis.	1856.
Stearns, Oliver, D.D.	Pres. Meadville Theol. School	1856.
Stebbins, Horatio	Portland, Me.	1855.
Stebbins, Rufus P., D.D.	Woburn	1857.
Stevens, Daniel W.	Mansfield	1850.
Stetson, Caleb	East Lexington	1859.
†Stone, Edward	Framingham	

Stone, Edwin M.	Providence. At Large	1847.
Stone, Thomas T.	Bolton	1853.
†Sullivan, T. R.	Boston	
Swan, Joshua A.	Kennebunk, Me.	1850.
Tebbets, Theodore	Medford	1857.
Tenney, William C.	Lowell	1859.
†Thayer, Christopher T.	Boston	
Thomas, Charles B.	New Orleans, La.	1859.
†Thomas, Moses G.	New Bedford	
Tiffany, Francis	Springfield	1852.
Tilden, William P.	Fitchburg	1855.
Thompson, James W., D.D.	Jamaica Plain, W. Roxbury	1859.
†Thurston, James	Belmont	
Towne, Edward C.	New Haven, Conn.	
†Very, Jones	Salem	
Vinal, Charles Carroll	North Andover	1857.
†Waite, Josiah K.	Malden	1859.
Ward, C. G.	St. Louis. At Large	1854.
Walker, James, D.D., LL.D.	Pres. Harvard College	1838.
Ware, John F. W.	Cambridgeport	1846.
†Ware, Loammi G.	Boston	
†Waterston, Robert C.	Boston	
†Webster, G. W.	Bedford	
Weiss, John	Milton	
Wellington, Charles, D.D.	Templeton	1807.
Wescott, Henry	Cambridge	
†Weston, Thomas	Plymouth	
Wheeler, Amos D.	Brunswick, Me.	1839.
Wheeler, Charles H.	Danvers	1854.
Wheelock, Edwin M.	Dover, N.H.	1857.
White, William O.	Keene, N.H.	1851.
†Whitman, Nathaniel	Deerfield	
†Whitney, Frederic A.	Brighton	
Whitney, Daniel S.	Southborough	
Whitney, Leonard	Keokuk, Ia.	1853.
Whitwell, William A.	Harvard	1857.
Withington, George G.	Easton	1858.
†Wright, John	Wayland	
Winkley, Samuel H.	Boston, Pitts-street Chapel	1856.
Willard, J. B.	Still River	
Williams, George A.	Deerfield	
Williams, Francis C.	Brattleborough, Vt.	1858.
Willis, Martin W.	Nashua, N.H.	1854.
Willson, Edmund B.	Salem	1859.
†Willson, Luther	Petersham	
†Windsor, J. M.	New York	
Wood, Horatio	Lowell. At Large	1844.
Woodbury, Augustus	Providence, R.I.	1857.
Woodward, George W.	Geneva, Ill.	1857.
Worden, Samuel D.	Lowell	
Wyman, William C.	Brooklyn, N.Y.	
Young, Edward J.	Newton Corner	1857.
Young, Joshua	Burlington, Vt.	1852.

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

Those marked thus † have been ordained. The * affixed to the word "Boston" indicates the address, — "Unitarian Rooms, 245, Washington Street, Boston."

Preachers.	Address.
†Adams Ayer	Boston.*
†Horatio Alger	Marlborough.
John Albee	Boston.*
†Caleb Davis Bradlee	North Cambridge.
H. W. Brown	Worcester.
Charles T. Canfield	Cambridge.
C. A. Cutter	Cambridge.
F. C. Capen	Boston.
†William Cushing	Clinton.
E. B. French	Holliston.
C. C. Fiske	Cambridge.
Gerald Fitzgerald	Marengo, Ill.
J. K. Hosmer	Cambridge.
†William H. Knapp	Quincy.
†Thomas S. Lathrop	Boston.*
J. F. Lovering	Boston.*
†Richard Metcalf	Meadville, Pa.
†Henry L. Myrick	West Cambridge.
†George Osgood	Montague.
J. C. Parsons	Gloucester.
D. C. M. Potter	Cooper's Plains, Stuben Co
J. Mills Peirce	Cambridge.
†Thomas H. Pons	Boston.*
†James Richardson	Groveland.
†Edward Stone	Framingham.
†E. Vitalis Scherb	Boston.*
†George W. Stacy	Milford.
Edward C. Towne	New Haven, Conn.
†Loammi G. Ware	Boston.*
Henry Wescott	Cambridge.
Daniel S. Whitney	Southborough.
†J. B. Willard	Still River.
†George A Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.

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THE WAY TO FIND GOD.

A SERMON BY C. A. BARTOL.

"Oh that I knew where I might find Him! — that I might come even to His seat!" — JOB xxiii. 3.

JOB'S difficulty is that of all mankind. To find our fellow is easy.

"The fondness of a creature's love,
How strong it strikes the sense!"

It is natural and pleasant to have relations with what is like ourselves: it is to feel an affection for our own flesh and blood in the form of another. We can see and touch and caress him, and receive back sensible signals of regard. But to rise to adoration and to a warm love of Infinite and Invisible Power is hard. It is the puzzle of modern theology, and it keeps all philosophy for ever at bay, to conceive how it can be done. "Immensity" and "eternity" are words of fathomless meaning. They place us on the very precipice of human thought. They open an abyss of which the depths of space and geological ages are but a type. Our feet tremble, our head is dizzy, and the

very sight of our soul grows dim, closes, and refuses to admit the contemplation.

For this difficulty, what relief? Idolatry is the common relief. From the vast vacancy and spread of the universe, that would swallow them up, men retreat to fashion some image of the Deity on which their eyes and their homage can be fixed. This was the resort of Paganism. Polytheism is nothing but idolatry; putting the Divinity into many shapes, instead of owning its essence without bound. It was the resort of Judaism, though forbidden in the law, and rebuked so sharply by the prophets. It is one resort of Romanism too. Therefore the Romanists, in the school-question, — lately so much agitated in this community, — are so sensitive as to the translation of that second commandment, about making or bowing down to any graven image or likeness, which they so often break; for it is not only representations of obscene, vulgar, and earthly, but even of holy and heavenly things, that thus offend God. In the town of Salzburg in Germany, in a cathedral at the time nearly empty, I saw a woman go up to a picture of the Virgin on the wall. On that little piece of cold canvas, what demonstrations she lavished of her regard! Fondly, yet softly, as one that courts and coaxes a babe, she laid her hands upon it; delicately and long with the tips of her fingers she felt of it; ardently with her lips she kissed it. Evidently, she seemed to bless and thank it, and to expect all good, protection, and consolation from it. Not the unseen, everlasting One, certainly, was to her imagination present, so much as the mother with the infant Jesus; and *they* less in any pure idea than in the forms and colors of the painter's brush. It was idolatry.

But do you ask, "What signifies it to describe such superstition? There is no kind of idolatry resorted to by *us* as a relief. All Protestants worship God in spirit and

in truth." Let us, however, see if there is no idolatry among us; that is, no substitute in our reverence of any thing for God. Here comes a Protestant, with the Bible in his hand. "This book," he says, "is the truth, every word plenarily and infallibly inspired. Nowhere but to it must we go for truth. It is not only all true, but all truth is in it. A text, no matter whether from Joshua or John or Jude, settles every thing." But all of truth is nowhere but in God; and I think this man does not use, but idolizes, the Bible. Doubtless he gets a certain relief in his idolatry. Here is another, whose whole talk is of the church. He pronounces the word as if it were beyond all others printed into his organs of speech. *The church*, the church alone, is authority. But what is considered supreme *authority* is inevitably the object of veneration and the refuge of the soul. It is the practical God; and this idolatry of the church prevails with multitudes. They think and speak of God; but it is a God included in the church, not one including it and a million things beside.

A church-member brings his prayer-book, and says, "These are the best or only prayers fit to be said, in public or private." Then he worships, not God, but the very prayers themselves. His gilded and illuminated prayer-book is an idol, that chokes the passages of direct heart-communication with the Source of all being and blessing. There may be worse idols in the world than churches and prayer-books and bibles; but these are idols, too, if we stop with them, — if they are any thing more than ways and means to one great end.

But the main resort of relief from this difficulty of finding God is what is called the Trinity, the grand motive of which is the sensible God it gives in Jesus Christ. "The God I worship," exclaims a distinguished preacher, "Christ Jesus is his name. He is my only God. He is God

translated. I can know no other. Father and Holy Ghost are but films rising from his real substance. All there is of God to me is wrapped up in his name." This is an honest theory of a noble and honest man. But I venture to say it is impossible for a religious man of any denomination to practise on this theory; and, if he could and did, it would be idolatry. ALL of God in that single representative? *None* of him anywhere else? None in any of the rest of his innumerable family? None in the powers and affections, the general reason and conscience, of the human soul? None in the great providence ordering all things from the foundation of the world? None in the frame itself of the universe, from the first day so perfect and fair? None in the lot of our life, in the sickness and sorrow that visit us, or the health and peace we enjoy? None in dawn or noon or night, in tree or mineral or animal, in wind or calm, mortal or angel? Did Adam and Abraham, Noah and Elijah, Enoch and Moses, have no acquaintance with him? Were even Socrates and Zeno atheists? Worshippers of the Infinite Spirit are shocked at a proposition so unscriptural, irrational, and gross. Some of the preacher's own party may charge him with extravagance; but has he overstated, or only frankly exposed, the gist and meaning of the popular doctrine? What is the reason why so many Christians cling to the Trinity? and why some, who were thought to have attained to the unity of God, backslide, and become Trinitarian? It is, that Trinitarianism seems to relieve the old difficulty, and gratifies their feebly apprehensive spiritual faculty by giving them this tangible Deity, whom they can personally lay hold of in a manifest life in the flesh, and all the incidents of an earthly career.

Yet this very worship of Jesus Christ as God, Jesus Christ would be the first to reject and reprove. He

did chide the remotest approach to it on earth. He declared God was better and greater and knew more than he; was the only Source of all power and good, and object of thanksgiving and prayer. The Son was to be honored, he said, on account of the Father. In this worship of Christ, then, again I must say, there is some idolatry. It is doubtless the mildest and most elevated type. Nevertheless idolatry, is it not? What is the definition of idolatry? It is the limitation of God to any one figure. Though that figure be chief in moral beauty the world ever saw, we misinterpret, we abuse, we idolize it, when we take it for God.

"But," some may now ask, "according to this showing, to escape from the difficulty, is not idolatry somehow a necessity? Here, on the one side, is the tremendous abyss of the Infinite and Eternal, which, confessedly, we cannot embrace; which is ready to swallow us up as a mote or insect is swallowed in the sky's unsounded deep, unless, on the other side, *something* to which our faculties are adequate, beneath the heavenly dome, is seized on and adored by our weak, human heart." Those whom I have criticized, in their proffered relief may fairly turn round upon me, and ask, "What is your expedient? Or do you propose to mock us, — to displace every physician we have called, and leave us without remedy?" I answer, No! There is a resource which reason and Scripture conspire to suggest; and that is, not to worship any thing that is, ever was, or can be under the sun, *as* God, which is idolatry; but to worship God *in* every thing, which is pure devotion. In every thing and every person to worship the unseen majesty of goodness, according to the measure and brightness of its display therein, is not idolatrous, but devout truly! To worship Christ as God is idolatrous: to worship God in Christ is Christian, reasonable, and right. To

worship God in Christ *alone*, again, is idolatrous; for it shuts him out from other things in which he is, and is to be, adored; else he is not omnipresent, — that is to say, is not God. For God remains not in the conception from which one of his attributes is abolished. But to worship him more in Christ than in any other thing or person yet disclosed in time, on this theatre of the globe, is not wrong; because Christ *is* the greatest and brightest display of the Father universal. "Glory to the Father and to the Son and to the Holy Ghost," is the doxology sometimes sung by the choir of a Liberal church. I do not object to it, if glory be ascribed to the Son, not as the Original, but the Revealer; who himself affirms that the true worshippers shall worship the Father; who tells Philip he is *in* the Father, and the Father *in* him; yet in these words, as always, distinguishes between the Father and himself. So it is plain infidelity to him, and repudiation of his teachings, for us not to make the same distinction. He is not God over all. He is *one* with him, he says; and prays, in the same breath, that his disciples may be *one* likewise, and in the same sense.

Therefore, while worshipping God *in* Christ, — peculiarly and chiefly in him, as at once the flower of humanity, and blossom of divinity, which are equivalent terms, — as the very fruit and ripeness of the creation, far as our knowledge and study have reached, — worship God also everywhere else. In each movement, at any spot of the material and moral universe, in which one token of his attributes can be seen, own and recognize him. Match and solve Job's difficulty, "Oh that I knew where I might find Him!" with Paul's jubilee of "one God and Father of all, who is above all, and through all, and in you all." Any thing less than this is idolatry; but *this* is holy, sanctifying, saving, blessed worship. Said a Trinitarian to a Unitarian,

"If you are right, we are idolaters: if we are right, you are atheists." Shall I venture to amend the sentence a little? The Unitarian is atheistic so far, if he do not worship God in Christ: the Trinitarian is idolatrous, if he worship him in Christ *alone*.

You do not know where to find him? Do you know, and can you tell me, where he is not to be found? He is no abstraction, but a reality. He is absent from nothing. Job himself, who makes the piteous plaint in our text, very soon finds the Lord answering him out of the whirlwind, with incomparably sublime description of his doings. Not that there was any voice to the outward ear; but Nature, or God through Nature, spoke to Job's heart, as to ours, of that omnipresent One who should receive omnipresent vows. Ten thousand objects, beside the burning bush Moses saw, kindle with the emblems of his mercy and strength. He besets us behind and before, and lays his hand upon us. Not only in the works of nature, but in every worthy work of human art too, is God. What but his inspiration prompts any true artist's skill? Some are offended at the idea of putting the noblest work of art above the meanest work of nature. I knew of one who indignantly threw down a book because it contained the suggestion. But there may be more of God in a picture than in a real landscape. "The works of nature are fine," said one, "but those of man are finer." They are, when he is a co-worker with God.

God is nearer to the human soul by his Spirit than to all the system of matter by his handiwork. To worship God in all, is to worship him not only in church, but out of church; not only on Sunday, but every day; not only in the Bible, but in every sign of his existence, and expression of his love; not only in Judæa, far off, with our imagination hovering over its wonder-struck plains, but in Ame-

rica in fact; and not only in his dear Son, but in all his children.

Many will agree, perhaps none would undertake to dispute, that we are to worship God in his works, — in the mountains that stand fast by his power, in the seas that rise and fall in the hollow of his hand, in the stars that roll in the circuits of his knowledge, and the flowers, so much gratuity thrown in and sprinkled abroad to bloom from the abundance of his favor. But, at the idea of worshipping him in human beings, they stagger. Human beings, forsooth! "What *are* human beings," they exclaim, "but depraved, fallen creatures, alienated from God?" Is it true, then, with all the error and sin of mankind, that there is no revelation left *in* them of God? Have they quite lost the image in which they were made? Is the old handwriting of their Creator expunged, like lines out of a record-book, from their mind? I know not what any one will say; but I have not found it so! I have enjoyed the mountains and the seas and the flowers and the stars, because I have seen in them the Creator manifest. But I have enjoyed my fellow-creatures more; because, spite of every shortcoming and stain, I have seen in them, in greater glory, the Creator manifest, and the Father too. Shall I think better of a plant or of the sun than of my own body and soul? What do I see in a plant? A curious and beautiful organization of root and branch, of sap-vessels and seed-vessels, to produce foliage, blossom, and fruit, and to propagate an insensible, inanimate vegetable existence from year to year. What do I see in the sun? A huge material bulk, — a ball of fire some think, and others only an over-sized earthy globe, surrounded with a luminous atmosphere, which sends the light and heat to every planet in the system. What do I see in the human frame? An organization more marvellous by far,

which is but the cover of a rational, feeling nature, going out in love to its companions, and seeking, with wonder and awe, its Source. Is there not more of Divinity in that, than in the green tendrils below or the glittering masses above? Do you think God cares more for them than for us, because they are bigger? I shall worship God, shall I, in the gay, thoughtless insects, his ephemeral workmanship, on a fading leaf; in the fishes of the sea; in the birds of the air; in the cattle on the hills; and in the fossil remains of dead species, unburied from the grave of ages, in the strata below our feet? But I shall not worship him in the living form and undying soul of his own offspring! In the wing of a fly, but not in the aspiration that soars where the eagle never followed and the vulture's eye hath not seen! In the dove, emblem of his Spirit, but not in the heart, his Spirit's tabernacle and home! In Jesus Christ, his dearly beloved, but in none of his other children!

No, please Heaven, not so shall it be at the bidding of any ecclesiastical power or any earthly behest! I shall worship God where I find him; and I find him, in differing proportion, in all his begotten. There is something in the shape of my brother or sister more than a mere man or a woman. God, too, is there! In some, sensuality, vanity, envy, or deceit, obscures the light of His countenance. In the faces of others, His face shines, and is not eclipsed. I am no man-worshipper or woman-worshipper; but when I forget the beams of truth and tenderness, of purity, pity, gladness, and peace, God has lightened from himself, through man and woman, upon my heart, then charge me, who will, with being no worshipper at all, but an arch-heretic, guilty and ungodly in my unbelief! I shall deserve the accusation, and ought to be silent under its blow.

Worship God wherever you find him! Everywhere you may find him with a reverent eye. "I can find him only in the Lord," said a disciple of Swedenborg. But did Jesus Christ, the Lord, create you? Is there not One, whom you can nowise embody, that *is* your Former and Inspirer, sleepless Preserver, boundless Benefactor; everywhere felt, at the root of your being and its topmost branch; whom you cannot escape, and by whom you never can be left; whose intimacy pierces your heart's core, while it befriends every creature of every shape, and every man of every tongue and hue, through all his workroom and house? Ask for a nearer, more sufficient God, indeed! I believe the human soul, being the offspring of God, though not comprehending, may have some consciousness of him as he is in himself, such as an earthly child has, however impossible to explain, of an earthly parent. But I will not argue a point, which, if it be in any one's experience, is bright and self-evident as the sun: if it be not, no words can express it, or make it understood. If you can look steady and clear, you will find God in your own soul. Your capacity to pay him honor, and be his minister for good in the universe, — in your calling and station, however little and lowly it may be, — is an inner firmament of his power, more splendid than the vault which Orion and the Pleiades adorn. No merit of yours is such capacity, — only your shame if unexercised, or overclouded and disturbed by your stormy passions; but His honor and your welfare wherever it is fulfilled. Therefore the Psalmist, after calling on every thing he could think of to praise the Lord, in a climax concludes, "Praise the Lord, O my soul!" There is no praise of him like love and sanctity, and meek conformity to his will.

THE "BIBLIOTHECA SACRA" NAPPING.

THE scholarship of the "Bibliotheca Sacra" is something for which we may all be grateful. A long line of admirable scholars have, in its pages, illuminated Andover and New England. No more thorough and profound work than this is issued even from the presses of Halle or Tübingen. We have long been proud of this work, and a little mortified that our own "Christian Examiner" should never have even attempted to compete with it in the thorough discussion of important subjects of philology and criticism.

For this reason, perhaps, we have felt a slight sensation of pleasure in finding our learned friend following for once the example of the good Homer, and indulging itself in a yawn. The book which has occasioned its drowsiness is the Sanscrit philosophical poem, called "The Bhagavad-Gîtâ." Thus drowsily commences our friend, in its issue of last October:—

"It has been our good fortune to read one of the very few copies of a translation of the 'Bhagvat Geeta' found in the country; and to realize, in reading it, all we had been led to anticipate, from the fine, tantalizing extracts we had from time to time seen floating, as waifs, among our literature."

The good fortune which enabled our critical brother to obtain this rare volume may easily fall to the lot of others. A few years since, the same good fortune befell ourselves, under the following circumstances. We stepped into the bookstore of Little & Brown, and gave them an order on London for the work above mentioned; and in the space of about three calendar months received it at their counter;

the only condition being the deposit, in exchange, of some one or two dollars of the current money of the country. The "Bhagavad-Gîtâ," in Wilkins's translation, is about as rare a work, and as difficult to procure, as, let us say, an English edition of "Buckle" or "Niebuhr." The article in the "Bibliotheca Sacra" closes with "the modest suggestion, that 'the poet-sage of Concord,' who possesses one of the very few copies of it to be found in this country, &c., &c., should prepare an American edition of the 'Bhagvat Geeta.'"

We second the motion; but would suggest that Mr. Emerson, instead of taking Wilkins's translation, should follow the translation of Thomson; for, if our friends of the "Bibliotheca" will pardon us, we will give their drowsy shoulders a slight shake, for the purpose of calling their attention to the fact, that, in 1855, there was printed at Hertford, England, a new and greatly improved translation of the "Bhagavad-Gîtâ," by J. Cockburn Thomson. This translation is accompanied with copious notes, and a very valuable introduction concerning the Yoga, or theistic philosophy, taught in this poem. The introduction contains a hundred and nineteen pages of thorough discussion of the very matters which our friend at Andover wishes Mr. Emerson to treat. If the "Bibliotheca" critics would like to see a copy of this rare work, they can do so by repeating the process above described, at the store of Little & Brown; or by finding their way to a singularly obscure and inaccessible place, called the Boston Athenæum.

Having thus indulged that perverse propensity of human nature which enjoys the discovery of spots in the sun, and a mistake or an ignorance in those who are usually right, let us conclude by expressing our pleasure in reading the article referred to. It is a genial and generous acknowledgment of the wisdom and truth which exists outside of

Christianity. It is another proof that Liberal Christianity is by no means monopolized by those who are technically called by the name "Liberal Christians." We thank the writer for his article, and hope, that, when he has read Mr. Thomson's translation, he will give us another, and perhaps a better one.

IS IT SAFER TO BELIEVE TOO MUCH THAN TO BELIEVE TOO LITTLE?

THE prevailing view says that it is. The chief danger is thought to be in too little of belief. The tendency is thought to lie that way,—toward Atheism and Deism and Rationalism, rather than toward Polytheism, Fanaticism, Idolatry, and Superstition. And yet, for every Atheist in the world who believes in no God, there are a hundred Pagans who believe in a multitude of gods; for every Deist who believes in no special revelation of the Deity, there are a hundred idolaters who believe the Deity to be revealed in some sacred places, sacred images, sacred men; for one Rationalist, whose too cold head holds back his heart, there are fifty enthusiasts, whose too much heated heart drags the anchor of the understanding from its moorings.

What does the Scripture say about it?

Consider this text from the Book of Revelation: "If any man shall *add* unto these things, God shall add unto him the plagues that are written in this book; and, if any man shall *take away* from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." Or this from the Book of Deuteronomy: "Ye shall *not add unto* the word which I command

you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God." Or this from the Book of Proverbs: "Every word of God is pure. . . . *Add not* thou unto his words, . . . lest thou be found a liar."

From these passages, it would seem to be the teaching of both Old and New Testament that it is as bad to *add* to the truth as it is to *take away* from it; that it is no safer to believe too much than too little. The passage in the Book of Revelation goes further, and declares that the punishment for adding to the truth is positive, — the infliction of positive evil; while the penalty for taking away is negative only, — the loss of good which would otherwise be secured.

The usual opinion, however, is the other way. It is thought "safer to believe too much than too little." — "Your belief is well enough as far as it goes." Such is a common form of expression. *Scepticism*, *Unbelief*, *Infidelity*, are regarded as the great religious dangers; far more dangerous than too much belief. We have not in English a word by which to express the excess of belief; while we have *two* words, "unbelief" and "infidelity," to express a deficiency of belief. We want such a word as "super-belief," or "ultra-fidelity." There is, however, thought to be no danger in this direction. We have not the name, because the thing is supposed not to exist. But perhaps it can be shown that it does exist; that the evil is as real in this direction as the other, the danger as great, and the consequences as harmful.

In regard to belief, there would seem to be, not one danger, but three: 1st, *Of believing too little*, which we call *Unbelief*, or *Infidelity;* 2d, *Believing too much*, which we may call *Ultra-belief*, or *Super-fidelity;* and, 3d, *Believing wrongly*, or *Misbelief*. A misbeliever was formerly called

by the synonyme "miscreant;" but as, in those days, misbelief was the greatest of crimes, the word "miscreant" came to mean any exceedingly depraved person; and we have quite forgotten its original meaning.

Here, then, are the three dangers; and of these we maintain, that to believe too much is just as wrong as to believe too little.

Certainly it is just as erroneous. If I say $2+2=5$, I make just as great a mistake as if I say $2+2=3$. An error of surplusage is just as much an error as one of deficiency. If you say it is only a hundred miles from the town of A to the town of B, and I say it is two hundred miles; and if, on investigation, it turns out to be exactly a hundred and fifty,—I have been in error just as much as you.

There seems, indeed, to be this advantage which unbelief has over super-belief. *Unbelief* is a blank paper, on which we can write what we will, when we get any thing to write. Extra-belief, or superstition, is a paper scrawled all over, from which we must first carefully erase what is already written before we can add any thing. That process of erasure is not an easy one. How hard it is, let those tell, who have had in childhood impressed on their minds gloomy views of God, stern views of duty, strict and harsh ideas of Christianity, of the church, of the Lord's Day, or terrible views of the future. Let us bless God for our unbelief, if it has saved us from this superstition. Better not think any thing about God, and be open to the sense of his presence, which shall stream in from the sky and earth and beautiful influences of nature, than to be taught to look at him as a stern and hard Master. God had rather have us Atheists, and deny his existence altogether, than Theists, and believe him arbitrary, cruel, vindictive. "It were better," says Lord Bacon, "to have no opinion of

God at all, than such an opinion as is unworthy of him: for the one is unbelief; the other, contumely. Plutarch says well, 'Surely I had a great deal rather that men should say there was no such man at all as Plutarch, than that they should say there was one Plutarch that would eat his children as soon as they were born,' as the poets speak of Saturn."

And how in regard to moral and religious doctrines? Is belief of these the good thing of which we cannot have too much? Will those who think so be consistent? Is it safer to believe too much, rather than too little, concerning *man's freedom, human goodness*, or *the merit of good actions*? "Oh, no!" they say, "it is dangerous to believe too much in human goodness." Very well: may I then believe to excess in the Divine Mercy? May I believe that God is so merciful, that he will give us an opportunity to repent and reform in the other world; so merciful, that he can even be merciful to the unthankful and impenitent hereafter, as he is merciful to them here; that hereafter, as here, his sun will shine and his rain fall on the evil and ungrateful? Is it safer to believe too much of these? Oh, no! it is dangerous to believe too much here. There *is*, then, danger in believing too much, even according to the Orthodox idea. Unitarians, they say, believe too much in regard to human virtue: Universalists believe too much in regard to the divine mercy. It is better to believe too little than too much on these points, even by the admission of the Orthodox.

When, therefore, we analyze this popular idea, that it is safer to believe too much than too little, we shall find it to mean only this, — that it is safest to believe as much as we can of what other people believe, safest to go as far as we can with the majority, safest to subscribe to as many as possible of the popular doctrines; and, in particular, it

is thought to be safe if these doctrines are difficult to believe, mysterious, unreasonable, and contrary to common sense and the natural sentiments of conscience and honor.

Let us see how this is. The assumption here is, that the majority who believe much are more likely to be right than the minority who believe little. Is it so? If we assume such a principle as this, where are we to stop? Certainly not with Orthodox Protestantism, nor with Christianity.

If we arrange believers, unbelievers, and super-believers, according to their numbers, we shall undeniably find those who believe the most to be always the most numerous. For example:—

1. *The Atheists*, who have no religious belief, are, and always have been, in a very small minority.

2. *The Deists*, who believe in God, but not in a revelation, have been far more numerous than the Atheists, but by no means so numerous as those who have also believed in revelation.

3. *The Christians*, who believe in "one God, and one Mediator between God and man," have been more numerous than the Deists, but are by no means so numerous as the Polytheists, who have added to the belief in one God and one Mediator many additional gods and many additional mediators. *Polytheism* has usually come from Monotheism. It has been a belief in one God, with the belief in many other gods afterward added to it.

If, then, we are to believe all we can, with the majority, we must go on from Protestant Orthodoxy to Roman-Catholic Orthodoxy, and from that again on to heathenism: for there are only two hundred millions of Christians, who believe in one God; and there are some six hundred millions of Polytheists, who believe in many gods.

As a matter of fact, whenever one accepts the principle

that it is safer to believe too much than too little, he has adopted one which, logically pursued, will carry him into the Roman-Catholic Church. He may not go there, because he may not be logical; but he has adopted the principle which will lead him there, if he follows it. It is this principle which is actually sending so many into that church; and it deserves an examination at our hands.

A desire to believe all that the great body of Christians believes is natural to a religious mind. A desire to stand with them, to work with them, to lift our voice in unison with theirs, to acclaim the same great chorus, to feed our spirits with their piety, to lean on their faith, to be surrounded with the great flood of their warm, sympathetic life, — how natural is all this! The heart needs the impulse of this common life. We are lonely, cold, feeble, in our dissent. We long for the religious influence of the great church. We long for the increase of pious feeling, for the devout sentiment, for the motive and help to Christian benevolence, which we derive from being in communion with the church universal. If we feel better so, and can do more good so, ought we not to be so? Ought we not to sacrifice our cold objections, our little criticisms, and frankly and freely accept the great Orthodox doctrines of the Church Catholic?

Yes, truly, if man be made only for love and for action. If his nature is twofold, and not threefold; if there has been no such thing as intellect given him by the Creator, and no work assigned for that intellect to do, — then conformity may be a religious duty. But if the Creator, to whom we are responsible for the use of all our faculties, has made us intellectual as well as affectionate and active; if man has been made with head, heart, and hand, all three, — then perhaps he ought to think with his head, not with his heart; believe with his intellect, not with his will.

It is hard for a religious man to stand alone; but, if God places him as a sentinel on an outpost, it may be his duty to stand there. We owe something to truth as well as to love. Without truthful and conscientious intellects, society soon corrupts; without nonconformity, without heresy, without dissent, the church corrupts. Intellect may be cold; but the cold air brings health on its frozen pinions. Intellect runs to isolation and individualism. True; but, without individuals, how can you have society?

Men of pietistic and ecclesiastical tendency cry out against criticism, — cry out against the negations and denials of Protestantism; but this is the hand and the foot saying to the eye, "Because you are not the hand, you are not of the body." Criticism and negation are needed; because the tendency in the church has always been to add. It has always been adding new articles to its creed, always adding new ceremonies to its ritual. Even the Roman-Catholic Church, boasting to have the same doctrine yesterday, to-day, and for ever, has in our own day got a new article of faith, — that of the immaculate conception of the Virgin. The tendency in religion is always to add. The text of the New Testament has been corrupted mostly by addition, not subtraction. The peculiar doctrines of the church of Rome are additions. The Pharisees added their traditions to the teaching of Moses. The Church Fathers added their speculations to the words of Jesus. Pietistic minds, believing minds, like that of Sir Thomas Browne, lament that the gospel is too simple, and sigh for greater mysteries to believe; and the mysteries thus wanted soon come. Honest, conscientious denial, resolute, lonely criticism, is often the only salt which can save the church from total corruption.

In the threefold life of the church, its *love-force* and *work-force* both combine to a centripetal tendency; and the

thought-force is the only counteracting power which gives the centrifugal balance. "It is safest to believe too much; it is safest to go with the great body; it is delightful to give up our own reason, and accept fully the universal belief of Christendom." This seems like humility; it seems like Christian sympathy. But, in doing this, we may often desert our post of duty. When God gives us a sight of certain truths; when he places us, in his providence, where we can detect the errors of our brethren,—he commands us to stand there, and to stand alone. We are apostates, if we desert that post of heresy and denial and criticism in order to warm ourselves in the communion of the great Christian multitude.

We may not see at once the good of our lonely position; but, if God puts us there, be sure there *is* good in it. The heretical sects are quite as essential to the conversion of the world as the Orthodox. To them often it falls to do away with the objections of the sceptic, to remove the difficulties of the infidel, to mediate between the pure light of the gospel and the dark minds outside of its beams. It may be a more important work to carry the gospel to the unbelievers than to preach it to those who already believe. The Orthodox preach to the church: the heretics may preach to the world. The Orthodox take care of the ninety and nine sheep who have not gone astray; but the heretics have the commission to go after the one lost sheep till they find him. It is lonely work, no doubt, to range over the mountains of error in search of these solitary, wandering sheep. It would be decidedly pleasanter to sit with the shepherds in the valley, with their large flocks browsing around them, and to sing sweet hymns with them all the night long; but there may be more joy in heaven over those who convert a single sceptic than over those who watch ninety-nine Christians.

Then, if we consider, we shall see that every error added to the truth tends to dim and confuse it.

When to the sublime doctrine of the Unity of the Deity I add that of the Trinity, I at once confuse and darken the view of the Godhead to a great multitude of minds. If I can convince them that the Trinity is a Christian doctrine, I turn them away from Christianity. They do not perhaps openly renounce it; but they lose all their interest in it, and it becomes to them something intangible and remote. God ceases to be their Father and Friend, and becomes an unintelligible mystery.

When to the Christian doctrine of a Divine Providence, without which not a sparrow falls, I add the doctrine of an arbitrary election, which chooses some to eternal life without any merit of theirs, and sends others to everlasting destruction without any demerit, — making the sole reason why some are saved, and others damned, to be the arbitrary will of God, — I shock, and drive away from the sweet influence of the gospel, thousands and tens of thousands who cannot receive such ideas.

When to the Christian view of Christ as the manifestation of God in humanity, as a man so holy and full of the Spirit as to reveal God perfectly in all his words and deeds, I add that he was somehow an incarnation of the second person in the Trinity, I buy my Orthodoxy at too dear a rate; for I may lose access to the thousands of minds to whom I could bring faith in a human Jesus, a brother and friend, — a ray of divine light in a human form. They turn away saddened from my dogma, though I commend it to them as having the Vincentian stamp of universality. I am putting a stumbling-block in the way of these babes in faith.

When in addition to the doctrine that Christ died to bring men to God, and that his death was the highest proof of

the reconciling tenderness of the heavenly Father to his poor prodigal children; I must needs add some dark dogma of vicarious sacrifice, and magical expiation by the influence of a bloody atonement, I at once chill and repel the hearts which I was about to bring to the sanctuary of that divine sorrow.

When I add to the doctrine that man is a sinner because he is selfish and worldly, because he does not obey conscience nor cleave to truth, because he does not make it his aim to do good, and has not love to God and man; when I add to this that he is totally and naturally depraved, and accountable for the sin of Adam, — I at once check the convictions of personal guilt, and substitute instead a merely theological confession of theological sinfulness.

When I am not satisfied with teaching the plain and simple doctrine that the writers of the New Testament were filled with a heavenly spirit, with living convictions of truth, and profound experiences of love, which caused the thoughts to rise clear and strong in their mind, and the words to come fresh, distinct, and precise from their lip and pen, so that they knew what they believed, and always said it, and we can rely on them; when I add to this a doctrine of verbal inspiration, of the letter, not of the spirit, asserting for the Scriptures an infallibility which they never claim for themselves, and which is contradicted by the most apparent facts on the face of the writings, — I create scepticism, and compel honest minds into infidelity. I make it more difficult for those to believe, who, by their mental structure, find it difficult enough already. Is this what my Master wishes me to do? — he who never dogmatizes; he whose teaching is so practical, direct, simple. When sceptical Thomas could not believe except on the testimony of his senses, Jesus condescended to that weakness of faith, and gave him the testimony of his senses;

but we offer dogmas to the doubter, and new difficulties to the already weak in faith.

The New Testament sets forth a law of retribution, — strict, impartial, just. It tells us that all are to be judged by their works, and according to their opportunities. It tells us that those who see their Saviour in every suffering brother shall enter into spiritual life: those who, through selfishness, disown this brotherhood, shall pass into spiritual death. But when we must add to this a doctrine of everlasting punishment, of unchanging and perfect misery in the other world, for the deeds of this, we throw a shadow of darkness around the glory of God's love. We make him, the heavenly Father, less tender and less loving than the poor, imperfect earthly parent; we quench the most blessed ray of the gospel in gloom; we palsy the outstretched arm of redeeming grace.

There is great danger in adding to the gospel. In our poor wisdom, we think it too simple: we think we can make it more effective by making it more complex and mysterious. But let us beware, lest, in doing this, we offend some of the little ones who believe in Jesus; lest we put a stumbling-block, or occasion to fall, in a brother's way. If we do this, we may say in the last day, "It had been better for me that a millstone had been hanged around my neck, and I thrown overboard when I was twenty-one, than that I had spent fifty years in my study in building up these elaborate theologies, and died at seventy in the odor of the most sound divinity. I thought I was doing a great work; but I find I have been standing all the day idle."

It is not thinking worthily of God to suppose that he desires us to try to believe any thing but the exact truth. It is not honoring him to consider at all what is safe or dangerous in regard to truth and error. Not what is *safe*, but what is *true*, is the question. Not what is good, desira-

ble, ancient, universally believed, but what is *true*. Not what will feed our affections, not what will soothe our religious natures, not what will warm the heart, but what is *true*. God gave us an intellect that we should use it, honestly, bravely, patiently, coolly. He gave us a moral and active nature for work. He gave us an affectionate and social nature for love. He gave an intellectual nature for thought. We are not to love with our will, but with our affections. We are not to act with our affections, but with our will. Nor are we to believe with our will, but with our intellect. The man who believes a doctrine because he thinks he ought to, or because the church believes it, believes with his moral nature, and not with his intellectual: i.e., he does *not* believe; he assents.

In our belief, God asks of us fidelity, conscience, truthfulness; nothing more. If we can only believe a few things, and are faithful in those few things, we may become, by and by, rulers over a larger belief. The last may be first; and the first, last.

It is better to believe a little, if God only sends us a little, than to believe much which he does not send us.

Let us leave it to God to distribute light to his children, and take what HE sends, not what we manufacture.

Jesus thought it best for his disciples not to hear *then* many things he had to say to them. He told them the SPIRIT OF TRUTH would teach them every thing in due time. If we have the SPIRIT of TRUTH, that is enough. We shall know, sooner or later, all that we need to know.

God's prophets, confessors, and martyrs, have never been in the habit of asking, "Is it safe to believe this or that?" They saw what God showed them; they said what they saw, — only that, no more than that; and so they blessed and benefited the world.

DSCHELADEDDIN.

THE following lines are translated by Tholuck from a famous Mohammedan mystic, whose extremely unpronounceable name stands above. But, though famous in the East, his name is not to be found in our Biographical Dictionaries, nor even in the New American Cyclopædia. He belongs to that class of Sufis who are to Mohammedanism what Jacob Boehme is to Lutheranism, and what Emerson is to Unitarianism. In all religions, such mystical writers have appeared, by a re-action from external to internal revelation; and the unity of their doctrines, whether uttered in India, Persia, Germany, or New England, is a striking proof of the reality of an internal revelation of God to the human soul. The present version has not before been printed.

"Allah, Allah!" cried the sick man, racked with pain the long night through;
Till with prayer his heart grew tender, till his lips like honey grew.

But at morning came the Tempter; said, "Call louder, child of Pain!
See if Allah ever hear, or answers, '*Here am I*,' again."

Like a stab, the cruel cavil through his brain and pulses went;
To his heart an icy coldness, to his brain a darkness, sent.

Then, before him, stands Elias; says, "My child, why thus dismayed?
Dost repent thy former fervor? thy soul of prayer afraid?"

"Ah!" he cried, "I've called so often; never heard the 'Here am I;'
And I thought, God will not pity; will not turn on me his eye."

Then the grave Elias answered, "God said, 'Rise, Elias; go
Speak to him, the sorely tempted; lift him from his gulf of woe."

"Tell him that his very longing is itself an answering cry;
That *his* prayer, 'Come, gracious Allah!' *my* answer, 'Here am I.'"

"Every inmost aspiration is God's angel undefiled;
And in every 'O my Father!' slumbers deep a 'Here, my child.'"

HORACE MANN.

BY REV. JOSEPH H. ALLEN.

It is a very rare event when the death of any man calls out that spontaneous expression of gratitude and admiration from the wisest, the most thoughtful, and the best in a great community, which we have lately seen in the instance of Horace Mann. It is an event which should be laid to heart. A testimony so cordial and sincere, spoken by so great a multitude at once; appreciation so hearty and unanimous of public services, that found so scanty reward in the time of them; admiration of a character which only needs a little distance, that we may see it as a whole, to show heroic in its quality and proportions, — these, as the voice of a people, — of those especially who have best right to represent the mind and conscience of a people, — have something in them solemn

and imposing; something in which it is good for us to share.

We must all have been struck with the *quality* of the honor which has been rendered to our late fellow-citizen and friend. It is simply the purest and noblest traits of human character that have been the object of eulogy. It is willing and unsparing toil in a service sometimes thankless and always arduous, but in the motive of it sacred, and in its end glorious; it is enlightened devotion to the chief interests and the dearest welfare of the State; it is a spirit absolutely (so far as we can see) free from any taint of self-seeking in the tasks it imposed upon itself, and the line of labor it chose, — the spirit of simple, disinterested, self-sacrificing toil; it is that quality of soul which prefers hardship to ease, and poverty to wealth, when a noble work is to be done, and which, unstinting, unsparing, unbending from its task, literally makes the life a sacrifice to the strong sense of duty; it is that public spirit, of noblest temper, which looks singly to the true honor of a nation and its highest welfare, and will dare all things, hope all things, and endure all things, in behalf of the integrity and nobleness of the State; it is the large Christian philanthropy, whose hopes are kindled and whose toils are spent for the weak, the ignorant, the wronged and depressed, who need most the hearts and hands of their fellow-men; it is that personal integrity, unbending and austere, sharp in its censure, stern in its judgment, but at heart gentle and humble and devout, — it is these qualities that have been recognized in Mr. Mann; it is these, and none other and lower than these, that have made the burden and the tone of all that has been spoken in his praise. We do not say that these were all of his character, or that we are justified here, more than in many another case, in mere blind eulogy. But they were his

real qualities, — the stuff and groundwork of his character. And it is a good thing to see now how distinctly they are recognized, how they make the staple and bulk of men's judgments, and how little that judgment rests on any thing lower or any thing different than these.

It is impossible for us here to give any fit sketch of Mr. Mann's character, or history of his public services; although we are convinced that the most faithful history would be the most effective eulogy. Nor does it seem to us that the office of Christian teaching is best employed in rendering personal honors to any character, however exalted; to any service, however well deserving of the republic. A noble soul and an upright life are a gift of the good God who giveth all things. There is a lesson which Providence teaches in them; and that lesson is what we have to learn. For often there is no teaching which comes so close home as the teaching of good deeds; and, of all illustrations of religious truth, the most vivid and precious is always a living soul. Personal praise or dispraise, then, have but a secondary part in the religious recognition of a man's life; and it is the highest honor which God bestows on one who has been zealous in the service of his fellow-men, when the labor of his life is extended beyond his grave, and when "he, being dead, yet speaketh."

Most of us grew into the knowledge of Horace Mann's life and labors at the time when his name was identified with the cause and progress of public education in Massachusetts. It is understood, that, for the sake of it, he relinquished the prospects and emoluments of a professional success as brilliant as any man need desire; and we think he says himself (in some words wrung from him in the stress of controversy), that the legal opinions he was constantly called to give, as Secretary, gratuitously, and

the demands made on his professional experience and skill, would have entitled him, by the standard of that profession, to a liberal independence. And for what did he give it up? Personally, for him, we might say, it was to overwork himself for twelve or fifteen years in thankless and ill-paid office-tasks; it was to plunge breast-deep in controversy, and lose the wholesome quiet of home and privacy; it was to draw upon himself the jealousy of those who could not see, as he did, the ill-will of those whose prejudices he attacked, the bitter resentment of many whose interests lay in the way he must travel, the ten thousand discouragements that beset the path of any practical reform, the offended pride of those who boasted of New-England institutions as if they could not be altered for the better, and the doubt, after all, whether all the toil and all the sacrifice would not be in vain; for, time after time, it must have seemed as it would come to this. But, happily, we can give another answer. It was that his native State might take one grand, firm step in the direction that would bring her to the front rank of States, a pioneer in the noblest tasks of a Christian civilization. It was that great multitudes of the ignorant and poor might be better taught; that hospitals, and schools of reform, might be better built and administered; that more thoughtful humanity might be bestowed upon the poor wrecks and estrays of human society, — the insane and idiotic, the blind and deaf and dumb; that the hard-worked, ill-paid class of teachers might find more consideration, more general respect, and the opportunity of a larger culture; that cheerfulness, comfort, pure light and air, and the inspiration of finer motives, might go to make the moral atmosphere of the education of the children of the State. How hard the task was, the history of his

service shows. And it was a noble thing, that, at just that time, the State could claim the time, the toil, the zeal, of just the one man who saw the need clearest and felt it most, and could bring so rare and untiring powers to meet it. The enthusiasm, the positive temper, the singleness of view, he brought to the task, were a most essential part of his outfit for it. Of course, they betrayed him here and there into error and haste. The best judgment affirms that he gave the German schools — which he so enthusiastically held up as models to our own — far more credit in comparison than they deserved. In sundry incidental points of his controversy with the "Thirty-one Teachers," as we remember it, his argument is hurt by overstatement, or weakened by the eagerness with which he runs down the game. In particular, we are sure — for we took some pains to verify — that he very greatly exaggerated the merits and results of the German method of teaching deaf mutes to speak, — one of the matters on which his assertions were very confident and very extraordinary. But it is worth observing, that the source of such errors in little things was the very quality of mind that made him capable of so many and such great things; and it is a very rare thing indeed, not only that one man's efforts should have had so large a share in producing a given series of results on so large a scale, but that in so few years, in his own lifetime, an entire system of public institutions, generously sustained, and growing more powerful year by year, bearing the type and impress of his mind, and almost, we might say, his own original invention, has become part of the very life of the State.

In all this great work, there is no doubt that the habit of steady task-work, the practical handling of things, the fertility of resource, and facility of argument, were very much due to the discipline and habits of his profession as

lawyer. One cannot but notice how very much one such case as this does to remove an impression as to legal habits and studies, which a great many other cases do their best to stamp on the non-professional mind. Certainly one sees the strong temptation there must be to a successful lawyer — or, if not successful, then perhaps all the stronger — to blind himself to the justice of the case in hand; to sell his time and talent to the highest bidder, when he knows the side he takes is wrong; nay, in some cases, it is asserted, deliberately to attempt the ruin and sacrifice of the party he knows to be in the right, to secure a professional triumph or a professional fee. One cannot fail to see how — as in the Life of an eminent Chief-Justice lately published, and in the applauses still more lately bestowed on a most brilliant and successful legal career — it comes to be assumed, that a case at law is played out as a game of skill; the rights of the parties being the mere forfeit of the game, and the result of it depending merely on the adroitness of the moves. "Honor to whom honor." Let brilliancy of wit and skill, let professional devotion and success, let all that is amiable and of good report in private character, have the meed they claim; but let a man's integrity, and his honest love of right, his scornful abhorrence of a falsehood, his surrender of ease and profit at the claim of duty, and his life-long service for no reward but that of feeling that he has acted out his "great Task-master's" will, — let these stand for something more than those technical merits and easy virtues. Eternal justice, that wars with wrong; eternal truth, that hates "whatsoever loveth and maketh a lie," — these make the grand ideal, the diviner soul, of a profession too often degraded to a trade. And it is the nobility of such a one as Horace Mann, that, as soon as justice and truth demanded his service to the sacrifice of gain and the certainty of loss, he

came, with all his logical equipment and all his well-trained skill, gladly to that service.

We need not restate here the political contests of ten years or more ago, — the bitterness and fears that attended it, the sharp divisions of opinion among former friends, and the debates that touched the very foundation and life of political morality. We need only say one word in remembrance of that veteran statesman, who crowned the honors of a career that had borne him to the first office in the Republic by near twenty years of service in the ranks; who fought so long and hard a battle, at times almost alone, for the right of petition; who stood stubbornly at bay, in a post which perhaps no other man could have guarded, and certainly none other so hardily and well, — "the old man eloquent," who died as a patriot statesman would wish to die, struck by death in the Capitol, in the very act of lifting his voice for some matter of public right. When John Quincy Adams died, in February, 1848, we do not think there was one man whom so many of the sons of Massachusetts, far and near, would have singled with so spontaneous consent, as the fit successor to a seat so vacated, as Horace Mann.

The memory we retain of him at that season is, in the first place, of his old habit of intense industry; finding him in his room, on a sultry July holiday, as hard at work as if he were preparing for some important struggle at the bar, and all to keep pace with the claims made upon his time and thoughts. And, in the second place, we recall his faithful, bold, and skilful management in court of a case that stirred so much of men's better sympathies here, and so much of their worse antipathies there, — the case of the seventy unhappy recaptured fugitives of the schooner "Pearl," and the captain who lost his own liberty in attempting theirs. And the argument in this case has

always seemed to us a very interesting example of legal tact and ingenuity brought to the service of natural justice. The legal right of property in slaves, however abhorrent to Mr. Mann's own convictions, he could not deny before that court; but it was a right, he argued, like that of property in a wild animal, — yours while you keep him, but free again as soon as he is beyond your grasp. The argument, of course, did not prevail. The captain, who had, in fact, been surprised and overrun by a crowd of fugitives at once, where he expected at most but perhaps eight or ten, — and so all were ruined where a few might have escaped, — was condemned to an imprisonment almost hopeless; and the slaves found their fetters tightened and their condition worse. But there was at least the satisfaction of having argued the question judicially, and on grounds of natural right, at the capital of the nation; and of having said one word, which may be *the* word, one of these days, to solve some technical knot of oppression, and loosen the whole structure of a grand social wrong.

Committed more and more strongly, in the course of his political life, to the side that seemed to him best to reconcile love of country with love of truth, he entered with characteristic energy into the controversy that was sure to follow. We think it was to be regretted that the controversy led to literary quarrels and personal attacks, which did not help the point at issue, and were sure to leave a sting of bitterness. It is the way with keen marksmen: they seem to like barbs to their arrows, and to have their adversary feel the wound they make. Mr. Mann himself disclaimed, and no doubt with all sincerity, any personal asperity or vindictive feeling. But he was not a man to utter half-truths, or keep back any of his feeling, where a point of public morals was at stake; and the resentment thus provoked has been one of those obstinate and lament-

able things which sometimes harass and hamper a controversialist to his grave. Old political associations, and proud memories of former days, were still strong enough to sustain an opposition too potent for him, — strong enough to prevent Massachusetts from honoring herself in him as her Governor; and there are those, whose friendship it is a heavy loss to lose, who have not forgotten or forgiven those sharp blows of his down to this day.

It was a relief from an angry and unfortunate war of words, and a matter of pure gladness and congratulation, when Mr. Mann was called away once more from party politics and the strife of tongues, to inaugurate a noble enterprise of Liberal Christian education in the West. Those who best knew the claims and importance of Antioch College were most sure that his true work was there, and that, of all men, he was the one to be thought of first. And never was a spontaneous choice, or a complete reliance on one's energy, zeal, and wisdom, more nobly justified. Some eight years of service — overworked and underpaid as of old, sometimes not paid at all, and at last actually crushing him under their weight of care — have carried that institution triumphantly through embarrassments that were nearly fatal to it, and put it at last in a strong and permanent position, equipped to do a work second in importance to none, probably, in the country. There is no one thing more honorable, or more striking to the observer, in the history of the American republics, than the zeal, liberality, and generous emulation, among the younger States in the West, in the matter of public education; and probably Mr. Mann received no nobler reward of his life-labor than to know that the principles he was so long in fixing and defending here have been so widely carried out as the ground of State policy there. The seed which is ripened in our climate slowly and with

such pains takes kindly to that warm, rich soil; and its harvest is on a wide and generous scale. But the special privilege of more elaborate and professional instruction has generally been in the giving of sectarian colleges, hampered by ecclesiastical cliques and limitations, and guarded by the "open sesame" of an Orthodox creed. You know the long and weary and sometimes hopeless-seeming effort it has taken to secure this one free college of Christian truth; the appeals, over and over again, to a public tired of hearing them; the costly sacrifices individuals have made,—some absolutely stripping themselves to poverty, that the college might be saved; the indiscreet scale of expense in outfit, backed by no sufficient funds, and threatening to plunge the enterprise into the ignominy and abyss of bankruptcy; the labor, genius, enthusiasm, eloquence, on the part of here and there a faithful friend, who came to the rescue, and made its forlorn hope for years. Something of this you know; and have been able to appreciate, perhaps, the struggles of a man so gifted with mind and zeal, and of such restless energies, chained to so heavily burdened an enterprise. For a time, as we have understood, Mr. Mann not only drew no emolument or support from his labors for the college, but out of his own scanty fortune, made more slender by the losses and costs of his change of abode, he spared what he could to meet payments for that which could not be put off, and so bore on his own generous shoulders a part of the weight that had been so indiscreetly laid on the buildings and the grounds. Through so many years of so close a struggle for life or death, we suppose it was his single name alone, and his personal influence and character, that saved the institution from failing hopelessly and perishing utterly. He lived long enough to see it rescued from its perils, to rejoice in its safety,

and feel it to be strong in the hands of its friends; and then, as if his task on earth were done, he laid his burden down, and went to meet the summons, — "Well done, good and faithful servant; enter thou into the joy of thy Lord!"

The series of Mr. Mann's labors in Antioch College deserve a record of their own, for which we must wait a little while, sure that some time it will be given. But one or two points touching his connection with it attract our attention, and deserve a moment's notice here. The first is the spirit that is understood to have animated the whole body of scholars and teachers there; his own zeal, devotion, and profound conviction, being warmly echoed back from the hearts of all. No other name would have called forth that response so warmly and so soon; no other person could probably have filled that place as he did, in the first hazardous stages of a new experiment. In the most perilous hour of its fortunes, it was said of that college by its ablest advocate before the public, that even if financially it had been a failure and a ruin, morally it had been a grand success. With a confidence of conviction which in most minds would have been justified only by long experience in that special line, Mr. Mann discarded from the first the motive of emulation as the main-spring of college discipline and scholarly fidelity; choosing to appeal only to the pure love of knowledge, and those higher principles which his faith taught him lay latent in every human breast. With a boldness of decision, which in most men would have been ventured only after a careful feeling of the way, he announced that he would never consent to bestow college honors in any case where he did not believe in conscience that the candidate was morally as well as intellectually worthy of them. True to the principle he had maintained when dealing with schools of the several

lower grades, he inaugurated, in what was planned as a first-class seat of learning, the course which could scarce yet be said to have been fully justified by experience, — the course of receiving young men and young women on equal terms; to share in the same studies and discipline, whether as teachers or learners; to hold an exact equality in matters of mind and morals: and, in the most positive terms, he continued to assert that the best ends of college life — diligence in study, generous rivalry in skill, and simplicity and purity of morals — were eminently helped, not hindered, by so wide a departure from the traditions of the university. The response to his generous confidence in his scholars, and to his warm appeals in behalf of the lesser as well as the greater morals, was as remarkable as it was spontaneous and sincere. Voluntarily, as we have been told, and with one accord, those young men from the West, where the habit and solace of tobacco seem, more than almost anywhere, a second nature, agreed to abstain, and did in fact banish it wholly from the college precincts; a very little thing it might seem in itself, but, to one who has had experience in these matters, one of the most striking evidences of moral power. And there is something touching and very beautiful in the incident we have heard related of a man, a father of a family, who left his home for a four-years' course of study at "Antioch;" then returned, took all the household cares upon himself, and sent his wife to enjoy the same course, so that they might be more competent instructors of the little family they had left behind. Such incidents as these are golden illustrations of that noblest and purest form of human power, — the influence of a strong, warm nature, and the energetic conviction of an able and good man, flowing out in channels it has graven for itself upon the life and thought of those who come within its sweep.

A word might here be said of the direction which Mr. Mann sought to give to the thoughtful, earnest, and perhaps somewhat untrained minds that thronged to him. The course of study, in his view, should include as much of what is commonly called learning as is needful for mental expanse and culture, — as much of natural science as the facilities of the place and the competency of able teachers would permit. But his own bent of intellect and his own course of life led him to put great stress on those topics that teach young men their relations to government and the State; the economies of life, in health, culture, business, and social intercourse, — what is commonly called Political Economy, along with the morals and duties of politics, taking that phrase in its large and elevated sense; in a word, the most widely *practical* sphere of a cultivated intellect. His own career as a public man; his own type of mind, dealing most with these things; his type of moral character, generous and broad, austere and stern perhaps, but rigidly just and true as to all matters of public concern and the welfare of mankind, — led him in that direction. A distinct bias was already given to the minds of the more advanced scholars, and those longest under his care. A few years more, and no doubt a widening and strengthening and very positive influence for good would have gone forth from that College, to be felt powerfully in the political life and history of the next generation in the West.

But, in setting so much on foot, in giving stability and safety to so many public foundations for knowledge or charity, and an impulse so plainly felt in the direction of the best general welfare, his work was already done. How deeply he felt that it was a work which *must* be done, he testified by literally, as those nearest him tell us now, laying down his life for it. If no one else was ready,

or no one else saw the need quite as plainly or could meet it quite as well as he, then, in a sort, he must work alone, and much beyond his strength. It is a pity that so noble a worker, one so capable of the highest departments of service, should be broken down, as he was, by pure drudgery and detail; that the forced economy which deprived him of the help he needed should have been so fatally dear; risking, and at last destroying, so costly a life. But it is best for us now to acknowledge thankfully, that he was permitted to finish the great work of his life before he died; to see his structure secure from undermining or overthrow; and to lay down his burden in peace, knowing that some one would be sure to bear it after him worthily and well. We see, too, in that willing, unsparing toil of his, an evidence of the simplicity and humility of mind that belong to moral greatness. One who believes that his work is given him of God does not cavil and scruple at the dignity of the particular service it may require. If "his heart the lowliest duties on itself did lay," it was that he was religious, and his service was a devout obedience to God, as well as a willing help to man. There is something peculiarly grateful in the confidence he won in this regard from his associates and the community with which he labored. Pious and implicit believers, many of them, in a very simple and free yet strict system of gospel truth and morals, they might be a little distrustful of one who came from the focus of keen rationalistic thinking, — the lawyer and statesman, who laid down the weapons of political strife, to take up the armor of Truth, and be their leader in the task of Christian culture. But the brave, vigorous, and enlightened thinker was also a pious, Christian believer; and they know and welcome now that larger spirit he has infused into their devout faith. It is pleasant to think of him

taking his place so easily among the religious guides and teachers of that young community of scholars; taking his turn in conducting their daily devotions; and, in honest singleness of mind, speaking to them, from the pulpit, of their duties to God and man, and the allegiance of their lives to truth and righteousness. The highest moments of a man's life are, when, out of a full heart, he can guide and warn and inspire the conscience of his fellow-men; and it was fitting that the intellectual service so long and faithfully rendered should culminate in that last and highest form of it. With a hushed and reverent mind, — almost as if we trespassed on ground we have no right to tread, — we listen to the account of his last moments. When, his strength failing him, and knowing that he had not many hours to live, he called to him some pupils of his charge, for whom he had last words of earnest counsel to speak, how he seemed to read their soul and their inmost heart by invisible lines, hardly to be read before the great judgment, and addressed them in solemn, eloquent, tender tones, as if already he claimed the privilege of pure spirits, — to see the heart and touch the heart! and then, reserving but a few precious moments, a few last, not-to-be-forgotten words, for those of his own household, yet nearer his love, "he fell asleep."

"They rest from their labors, and their works do follow them." Seldom, indeed, is it the lot of any man to leave so rich a harvest of positive gain and blessing to be gathered by those who labor with and after him. In his native State, a generation is already grown up in the daily privilege and use of the institutions he toiled so hard to found, and the ideas his fervid and ample eloquence was spent to make familiar. The great public interest that lay most at heart with him is also that which spontaneously and most powerfully appeals to the general mind in

a free State, and is most visibly identified with the very existence of enlightened liberty. So far, his field was clear, and his opportunity better than most. But for the skill and patience which have since labored in that field; for the vast energy and ability with which it is cultivated by a multitude of gifted minds; for the general agreement we find now on the points most important to hold in common; above all, for the immense impulse given to State action, all over the continent, on matters that concern most dearly our future well-being as a people, — to no other single influence, we may confidently say, is this nation more deeply indebted, than to the life and labors of this eminent, faithful, and Christian man.

LIFE FOR THE SOUL IN THE BAPTISMAL FORMULA.

PART II.

IN the baptismal formula is contained not only (as we saw in the last number of our Journal) the substance of CHRISTIAN KNOWLEDGE, but also the substance of CHRISTIAN LIFE. The Father, Son, and Spirit are our LIFE, as well as our KNOWLEDGE.

He who is baptized, and becomes a Christian, is to (1.) obey the Father, (2.) believe in the Son, (3.) and rejoice in the Holy Spirit.

Man has a threefold nature, and his life is threefold. Man is head, heart, and hand: he is to act, believe, and love. Now, there is food for each faculty here. Christian experience is threefold. Look at its stages.

1. He who is baptized surrenders himself to the Father by an act of obedience; declares his intention hereafter of

obeying God in all things; makes up his mind to be a servant of God, and not of the world. This is repentance. He says, "I will arise, and go to my Father." This is the first step of Christian experience. It is an act of will or choice.

2. The second stage is an act of faith. The man who becomes a Christian takes Christ as his Guide, Teacher, Saviour: he trusts himself to him. Amid the great problems of the universe, so complicated and perplexed, he adopts the Christian solution. In his sense of guilt, he looks to Christ for pardon; in his sense of sin, to Christ for redemption; in his sense of danger, to Christ for salvation; in death, to Christ for his hope of immortality.

3. The third stage of Christian experience is walking in the Holy Spirit. This is a joyful consciousness of God's presence, and of his inspiring life; a prayer, constant and unceasing, which is the aspiration and repose of the soul in God. This makes religion not an outward thing, but a part of ourselves.

We have thus attempted to show (in our last and present number) what Christ meant by this baptismal formula. He meant to teach, that in the Father, Son, and Spirit, are the sources of all Christian knowledge and all Christian life.

What, then, does he profess and declare, who becomes a Christian?

He professes and declares that he will go to the Father, Son, and Spirit, for his Christian knowledge and for his Christian life; — nothing more, nothing less.

Nothing more: not that he already believes this or the other doctrine about the Trinity or Unity; this or the other view of God or Christ; but that he will go to them all for knowledge. Not that he already believes this or

that, but that he is ready to believe any thing and every thing.

Nothing less: not that he will take the Bible as his rule of faith, or the church as his rule of faith, neglecting all that God teaches in nature and the soul; nor that he will take nature or reason as his standard and fountain of knowledge; but that he will take all.

He also declares that he will go to the Father, Son, and Spirit, for his Christian life; — nothing more, nothing less, than this.

Nothing more: not that he already has attained to this or that degree of virtue or experience or holiness; not that he has been converted, or has had an experience to relate; but that he is ready and determined and willing to serve the Father, believe in the Son, walk and rejoice in the Spirit.

But nothing less than this. Not that he will be satisfied with morality without piety, outward obedience without inward life, works without faith; nor with piety without morality, religious enjoyment without performance of duty, love to God without love to men. Not that he will be content with a cold religion of merely outward mechanical acts, nor with a hot religion of merely inward feeling and emotion; but that he will endeavor to obey God the Father in his actions, trust in Christ the Son as his Saviour, and live in inward communion with that Divine Spirit whose holiest temple is in every loving, trusting heart.

The question we are to ask ourselves, therefore, is not whether we are ready to be baptized and join the church. We shall do that readily enough when we have once really begun to love and obey God.

We ask ourselves, therefore, in the name of Christ, Are we ready to become his disciples? If we are, we shall have *solid* knowledge and *solid* life. The conditions are, that

we shall determine to receive the Father, Son, and Holy Ghost, as the source of knowledge and the source of life. It is never too soon to commence this work. We have always lived long enough without God. We know that our life here is but for a day. Shall we not determine to spend the time that belongs to us in the service and love of God; to live a few years or days, at least, of true life; to be found working in our Master's vineyard when he comes, that he may say, "Well done, good and faithful servant! enter into the joy of thy Lord"?

PROF. PARSONS ON CAMBRIDGE COLLEGE.

"But I am certain that he did not wish to give even to his own faith undue superiority or dominion, or any thing in the nature of exclusive rights; and, if this were the place to speak of my Alma Mater, gladly would I offer my testimony to the entire impartiality, and absolute freedom from all regard to religious preference, with which all the affairs of the University and all its schools are conducted, excepting only the Divinity School, which was a special creation, formed for a special purpose by the contribution of certain individuals.

"In a word, I am willing to admit so much of this last reproach upon my father as to say that he desired to make old Harvard just what it is, in point of religious freedom; that being, as far as I can see, just what it should be; and, most certainly, I am not a Unitarian, in any common or technical sense of that word." — *From the Life of Theoph. Parsons, by his Son.*

TO OUR SUBSCRIBERS, READERS, AND FRIENDS.

We send out, this month, a second number of our Monthly; of which we print ten thousand copies. We propose to give you twelve numbers, each year, at one dollar a year. We send it free of charge; paying the express when sent in a package, paying postage when sent by mail.

The January number and the present number of the Monthly by no means come up to what we hope to make of it. We still have too many long articles, too few of the precise kind we wish. But it takes some time to get a periodical well under way, when it has to be done with so little assistance and such small means. Be patient, kind friends, and you shall see something better.

We mean to have only one or two long articles in a number. As a general thing, we do not want sermons. We wish every article to be written expressly for the Monthly. Sermons are *taboo:* the better they are, the worse they are. Whatever is good to hear is bad to read. But write for us articles on events of immediate interest; and let them be short, sweet, spirited, matter of fact, full of point, full of pith, and very readable. Beware of dignity. Our denomination has been dying of dignity for several years; and that it is not already dead is a strong proof of its stubborn vitality. Avoid fine writing. Leave recondite learning for the "Examiner," which needs it. Also avoid sentimentalism and rhetoric. Let us have as little as possible to do with flowers, stars, and the moonshine of piety generally.

Complaint has been made of the number of book-notices in our January number. The complaint was a just one.

We put them in, *faute de mieux*, because no one would send us any thing else. A good friend was willing to write these, at our request; and we think it will be admitted they were well written. But it is certainly true, that we do not wish many notices. The rule will be, to notice at length only such books as bear directly on questions interesting to our church. All others will have only a brief line or two added to their titles, in the "List of Books received."

Our aim, therefore, is to do an humble but important work, — a work which shall bring no renown with it, but which shall help and instruct many. We wish to make a readable Monthly for the body of people in the Unitarian Churches: not a book which it is proper to read, which ought to be read, which it is improper not to read; but one which *can* be read. This may be a centre of unity and activity to us all.

We repeat, that we do not expect to get the machine in good working order for some six months. By that time, we hope to have such a stock of articles constantly on hand, and flowing in from all sides, that we, the Editor, may lie on our oars, and float on a superb current of regular contributions.

We ask, in return for what we furnish our subscribers, that, in each parish, some one will take the trouble to act as agent, to collect subscriptions, forward names, and receive payments. It is obvious, that, for the low price at which we mean to keep the periodical, we cannot afford to do all this work ourselves. It is already done for us in many parishes: shall it not be done in all?

ACKNOWLEDGMENTS.

1859.

Dec.	20.	From Subscribers to Monthly Journal, in Plymouth	$20.00
,,	21.	,, ,, ,, ,, ,, ,, Dublin, N.H.	4.00
,,	,,	,, ,, ,, ,, ,, ,, Dover, ,,	11.00
,,	,,	From ,, ,, ,, ,, ,, West Bridgewater	7.00
,,	22.	From Hawes's Place Society, South Boston, for Monthly Journals	46.00
,,	28.	From Society in Waltham, for Monthly Journals	73.28
,,	29.	From C. S. Francis & Co., to balance their account for books	162.16
,,	31.	From scattered Subscribers to Monthly Journal, in December	29.30

1860.

Jan.	2.	From Society in Belmont, for Monthly Journals	12.00
,,	2.	,, ,, ,, ,, as a donation	16.00
,,	6.	From Barton-square Sewing Circle, Salem, for Book Fund	6.00
,,	7.	From Plymouth, for Monthly Journals, additional	2.00
,,	9.	,, Rev. S. J. May, for books	5.44
,,	9.	,, L. B. Jarvis, for India Mission	10.00
,,	9.	,, Miss Margaret Newman, for India Mission	10.00
,,	9.	,, ,, ,, ,, ,, general purposes	10.00
,,	9.	From ,, A. B. Taliaferro, Barboursville, Va., as a donation	80.00
,,	9.	From Society in Peterborough, N.H., as a donation	24.11
,,	9.	,, ,, ,, Deerfield, for Monthly Journals	11.00
,,	10.	,, ,, ,, Bath, Me., ,, ,, ,,	12.00
,,	12.	,, ,, ,, Billerica, ,, ,, ,,	15.00
,,	18.	,, ,, ,, Templeton, as a donation	60.00
		(This sum includes $10 from Mrs. Persis Parkhurst, and $15 from Miss Abigail Locke, to complete their Life-memberships.)	
,,	14.	From Mrs. M. Cutler, for Book Fund	1.00
,,	16.	,, Subscribers to Monthly Journal, in Easton	4.00
,,	17.	From Rev. F. A. Farley, Trustee, income of Graham Legacy	351.75
,,	17.	From The Church of the Saviour, Brooklyn, N.Y., for Mr. Philip Gangooly	71.28
,,	17.	From Miss L. E. Penhallow, as second payment on Life-membership	5.00
,,	18.	From a Friend in Wilmington, N.C., for Rev. C. H. A. Dall	50.00
,,	18.	From Rev. S. W. Bush, to balance his account for books	21.63
,,	18.	,, Subscribers to Monthly Journal, in Mansfield	4.00
,,	18.	From ,, ,, ,, ,, Rev. Dr. Putnam's Society, Roxbury	43.00
,,	20.	From Waltham Society, for Monthly Journal, additional	2.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Unitarian Rooms, 245, Washington Street, Boston."

Preachers.	Address.
Horatio Alger	Marlborough.
John Albee	Boston.*
Geo. Bradburn	Athol.
Caleb Davis Bradlee	North Cambridge.
H. W. Brown	Worcester.
Charles T. Canfield	Cambridge.
C. A. Cutter	Cambridge.
F. C. Capen	Boston.*
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Charles Brace Ferry	Boston.*
E. B. French	Holliston.
C. C. Fiske	Cambridge.
Gerald Fitzgerald	Marengo, Ill.
J. K. Hosmer	Cambridge.
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Thomas H. Pons	Boston.*
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J. B. Willard	Still River.
George A Williams	Deerfield.
Samuel D. Worden	Lowell.
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PROF. HUNTINGTON'S ARGUMENT FOR THE TRINITY.

WE propose to examine in this number of our Journal, at some length, the late sermon of Dr. Huntington, in which he gives his reasons for accepting the Doctrine of the Trinity. The title of the sermon is, "Life, Salvation, and Comfort for Man in the Divine Trinity."

When one, who has for twenty years been our companion and friend in preaching the great doctrines of Liberal Christianity, changes his convictions, and leaves us, it would be idle to deny that we feel deep sorrow at his loss. When, as in the present case, he is one of our able ministers, the sorrow is proportionally greater. But, beside this, Dr. Huntington is a man whom we love and esteem for his manliness, earnestness, and Christian fidelity. We shall speak with perfect plainness of the defects in his argument; we shall point out the weakness of his logic; we shall show the root of what we believe to be the great error of his life. But, meantime, we shall try to say all this as we should say it to himself alone.

We believe that "a man can do nothing against the truth," and that all of Prof. Huntington's efforts and abilities are worse than wasted in defending the church doctrine of the Trinity. If our doctrine is of God, we shall prevail, though all the great men of our body prove apostate. We shall march prospering, though not by their presence. Let them leave us one by one; let them go where the church is larger, and there is a greater tide of religious sympathy; let them leave our little flock for the great folds. We have a certain compensation for their loss, — a sense of satisfaction in feeling that no foundation is touched, and that our convictions are proved to stand, not in the power of man, but in that of God. There is a double feeling, a complex sentiment; sorrow like that which Jesus felt when many went back, and walked no more with him; but joy like that which led him to bless God that he had hidden these things from the wise and prudent, and revealed them unto babes. As, when Leonidas dismissed from his ranks all but the three hundred, those who were left felt that they could depend on each other; so we, when men whose affinities are only half with the cause of a free and advancing theology retire, can close up our ranks with a certain joy that those at least who remain, and who stand these tests, are surely reliable.

There is no need, then, for apology in examining his sermon, however searching that examination may prove. This is what Dr. Huntington himself must wish. He writes and prints for this purpose, — that we may examine, and thoroughly examine, what he says. But, in order to do this work, it seems most proper to begin by asking why Unitarians reject the doctrine of the Trinity; then we can inquire whether Dr. Huntington has adduced satisfactory answers to these objections, and whether he has brought forward any new statement of the doctrine,

or arguments in support of it, which invalidate the Unitarian criticisms of the church doctrine.

Our course of argument, therefore, will be, —

I. Briefly to recount the reasons which have induced Unitarians to reject the Trinity.

II. To see if Dr. Huntington has replied to these reasons.

III. To examine the positions he has taken, and the arguments by which he supports that position.

The principal reasons, then, for rejecting the Trinity, as assigned by Unitarians, are these: —

1. That it is nowhere taught in the New Testament.

2. That every statement of the Trinity, which has ever been made, has been either (1) self-contradictory; (2) unintelligible; (3) Tritheistic; (4) or Unitarian, in the form of Sabellianism or of Arianism.

3. That the arguments for it are inadequate.

4. That the arguments against it are overwhelming.

5. That the good ascribed to it does not belong to it, but to the truths which underlie it.

6. That great evils to the church come from it.

7. That it is a doctrine of philosophy, and not of faith.

8. That we can trace its gradual historic formation in the Christian Church.

9. That it is opposed to a belief in the real Divinity of Christ, and to a belief in his real humanity; thus undermining continually the faith of the church in the Divine Humanity of Christ Jesus the Lord.

Proceeding, then, to an examination of these reasons, we say, —

I. The church doctrine of the Trinity is nowhere stated in the New Testament.

To prove this, as it is a negative proposition, would require us to go through the whole New Testament. But we are saved this necessity by the fact, that we have a statement on this point from one of Dr. Huntington's own witnesses, and one on whom he mainly relies. He brings forward NEANDER, the great church-historian, as a believer in the Trinity (page 361), and again (page 378), by an error which he has since candidly admitted, quotes him as saying, "It is the fundamental article of the Christian faith," — which is just what he denies in the following passage. We call Neander to the stand, however, *now*, to have his unimpeachable testimony as a Trinitarian (and a Trinitarian claimed by Dr. Huntington with pride) to the fact, that the doctrine of the Trinity is nowhere stated in the New Testament. This is what Neander says of the Trinity, in the first volume of his great work on Church History (p. 572, Torrey's translation): —

"We now proceed to the doctrine in which Theism, taken in its connection with the proper and fundamental essence of Christianity or with the doctrine of redemption, finds its ultimate completion, — *the doctrine of the Trinity*. This doctrine does not strictly belong to the fundamental articles of the Christian faith; as appears sufficiently evident from the fact, that *it is expressly held forth in no one particular passage of the New Testament:* for the only one in which it is done, the passage relating to the three that bear record (1 John v. 7), is undoubtedly spurious, and, in its ungenuine shape, testifies to the fact, how foreign such a collocation is from the style of the New-Testament Scriptures. We find in the New Testament no other fundamental article than that of which the Apostle Paul says, that other foundation can no man lay than that is laid, — the annunciation of Jesus as the Messiah."

With this authority we might be content. But Dr. Huntington seems to differ from Neander in thinking that Jesus has himself stated the doctrine of the Trinity, and

stated it clearly and fully, in the baptismal formula (Matt. xxviii. 19). He seems to say that this is "a clear and full declaration of the fundamental article of Christian belief." He says, "Now, if ever, Christ will distinctly proclaim the doctrine of Christendom;" and he then declares that Christ, in this passage, told his church to baptize "in the Triune name."

Not in the Tri*une* name, certainly. This is an assumption of our friend. He may think that this is implied; that this is to be inferred; that this is what Christ meant: but certainly it is not what Christ said. Christ gives us here *three* objects of baptism, no doubt; but he does not say that they are one. How far this baptismal formula is "a clear and full declaration" of the doctrine of the Trinity will appear thus. The doctrine of the Trinity declares,—

1. That the Father is God.
2. That the Son is God.
3. That the Holy Ghost is God.
4. That the Holy Ghost is a person, like the Father and the Son.
5. That these three persons constitute one God.

Of these five propositions, all of which are essential to the doctrine of the Trinity, *not one is stated in the baptismal formula.* Christ here says *nothing* about the Deity of the Father, the Son, or the Holy Ghost; *nothing* about the personality of either of them; and *nothing* about their Unity. It is difficult to conceive, therefore, how Dr. Huntington can bring himself to call this a command to baptize into the Triune name. We will not refer to his own explanation of Unitarian criticisms, and say, "How desperate the shifts of a determined theory!" because we do not think such an insinuation just or kind. If he chooses to say that his old friends resort to desperate shifts to maintain their theories, because they do not choose to be convinced,

he may say so of us: we will not say that of him. Such insinuations, however, we trust, dropped from him in the haste and heat of writing. We do not believe that he intended either bitterness or severity.

Dr. Huntington adds, "Our faith is summoned to the three persons of the one God." But nothing is said of three *persons;* nothing is said of their being one God.

He says, "No hint is given that there is any difference of nature, dignity, duration, power, or glory, between them."

We admit it, but also say that no hint is given of any *equality* of nature, dignity, duration, power, or glory, between them. Which way, then, is the argument? Christ does not state, on the one hand, that the three are unequal or different: he does not state, on the other hand, that they are equal and the same. The inference of proof from this fact seems to us to be this: If the apostles, when Christ spoke to them, were already full believers in the church doctrine of the Trinity, the fact that Christ did not deny it would be an argument in its favor; but if the apostles were, at that time, wholly ignorant of the Trinity, then the fact, that he did not assert it distinctly, at least shows that he did not mean to teach it at that time. That inference appears to us a very modest one. But Dr. Huntington will admit that they did not know the doctrine; for he tells us that it was the purpose of Christ to teach it to them at that time. To which we can only reply, If he meant to teach the doctrine, why did he not teach it?

That the *word* TRINITY is not to be found in the New Testament, and that it was invented by Tertullian, is a matter of little consequence; but that the doctrine itself should be nowhere stated in the New Testament, we conceive to be a matter of very great consequence. We have seen that Dr. Huntington's attempt to show that it *is* stated

in the baptismal formula is a failure. If not stated there, we presume that he will not maintain that it is stated anywhere. We therefore agree with Neander in saying, that, whether the doctrine be true or not, it is not taught distinctly in the New Testament. If taught at all, it is only taught inferentially; that is, it is a matter of reasoning, not a matter of faith. It is metaphysics: it is not religion.

II. The second reason why Unitarians reject the church doctrine of the Trinity is this: —

That every statement of the Trinity has proved, on examination, to be either (1) a contradiction in terms, or (2) unintelligible, or (3) Tritheistic, or (4) Unitarianism under a Trinitarian form.

Let us examine this objection. What is the general statement of the Trinity, as made by the Orthodox Church, Catholic and Protestant? Fortunately, this question is easily answered.

Orthodoxy has been consistent since the middle ages in its general statement, however much it may have varied in its explanations of what it meant by that statement.

The doctrine of the Trinity, as it stands in the creeds of the churches, is this: —

There is in the nature of God three persons, — the Father, the Son, and the Holy Ghost; and these three are one being. They are the same in substance, equal in power and glory. Each of these three persons is very God, infinite in all attributes; and yet there are not three Gods, but one God.

According to the general doctrine of Orthodoxy, the unity of God is in being, essence, and substance; that is, God is one being, God is one essence, God is one substance. The threefold division stops short of the being of God: it does not penetrate to his essential nature; it does not divide his substance.

What, then, is the Trinity? It is a Trinity of persons.

But what is meant by "person," as used in this doctrine? According to the common and familiar use of the word at the present time, three persons are three beings. Personality expresses the most individual existence imaginable. If, therefore, the word "person" is to be taken according to the common use of the phrase, the doctrine of the Trinity would be evidently a contradiction in terms. It would be equivalent to saying, God is one being, but God is three beings; which again would be equivalent to saying that one is three.

Now, Trinitarians generally are too acute and clear-sighted to fall into such a palpable contradiction as this. It is a common accusation against them, that they believe one to be three, and three one; but this charge is, in most cases, unjust. This would be only true in case they affirmed that God is three in the same way in which he is one; but they do not usually say this. They declare that he is one being, — not three beings. They declare that the threefold distinction relates to personality, not to being; and that they use the word "person," not in the common sense, but in a peculiar sense, to express, as well as they can, a distinction, which, from the poverty of language, no word can be found to express exactly. Thus St. Augustine confessed, long ago, "We say that there are three persons, not in order to say any thing, but in order not to be wholly silent." *Non ut aliquid diceretur, sed ut ne taceretur.* And so Archbishop Whately, in the notes to his Logic, regrets that the word "person" should ever have been used by our divines; and says, "If *hypostasis*, or any other completely foreign word, had been used instead, no idea at all would have been conveyed, except that of the explanation given; and thus the danger, at least, of being misled by a word, would have been avoided."

(1) *The Unintelligible Statement.*

The Trinitarian thus avoids asking us to believe a contradiction: but, in avoiding this, he runs upon another rock, — that, namely, of not asking us to believe any thing at all; for if "person" here does *not* mean what it commonly means, and if it be impossible, from the poverty of language, to define precisely the idea which is intended by it, we are then asked to believe a proposition which Trinitarians themselves are unable to express. But a proposition which is not expressed is no proposition. A proposition, any important term of which is unintelligible, is wholly unintelligible.

To make this matter clear, let us put it into a conversational form. We will suppose that two persons meet together, — one a Unitarian, the other a Trinitarian.

Trinitarian. You do not believe the Trinity? Then you cannot be saved. No one can be saved who denies the Trinity. It is a vital and fundamental doctrine.

Unitarian. Tell me what it is, and I will see if I can believe it. What is the Trinity?

Trin. God exists as one being, but three persons.

Unit. What do you mean by "person"? Do you mean a person like Peter, James, or John?

Trin. No: we use "person" from the poverty of language. We do not mean that.

Unit. What, then, do you mean by it?

Trin. It is a mystery. We cannot understand it precisely.

Unit. I have no objection to the doctrine being mysterious; I believe a great many things which are mysterious: but I don't want the *language* to be mysterious. You might as well use a Greek or a Hebrew or a Chinese word, and ask me to believe that there are three *hypostases*

or three *prosopa* in Deity, if you do not tell me what you mean by the word "person."

Trin. It is a great mystery. It is a matter of *faith*, not of *reasoning*. You must believe it, and not speculate about it.

Unit. Believe *it*? Believe *what*? I am waiting for you to tell me what I am to believe. I am ready to exercise my faith; but you are tasking, not my faith, but my knowledge of language. I suppose that you do not wish me to believe *words*, but thoughts. I wish to look through the word, and see what thought lies behind it.

Now, it seems to us that this is a very fair demand of the Unitarian. To ask us to believe a proposition, any important term of which is unintelligible, is precisely equivalent to asking us to believe no proposition at all. Let us listen to Paul: "Even things without life, giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For, if the trumpet give an uncertain sound, who shall prepare himself for battle? So likewise ye, except ye utter by the tongue words easy to be understood, — how shall it be known what is spoken? *for ye shall speak into the air.* . . . For, if I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian; and he that speaketh, a Barbarian unto me."

It is of no use to talk about mystery in order to excuse ourselves for not using intelligible language. That which is *mysterious* is one thing: that which is *unintelligible* is quite another thing. We may understand what a mystery is, though we cannot comprehend *how* it is; but that which is unintelligible we neither comprehend nor understand at all. We neither know *how* it is nor *what* it is. Thus, for example, the fact of God's foreknowledge and man's freedom is a mystery. I cannot comprehend how God can

foreknow what I am to do to-morrow, and yet I be free to do it or not do it. I cannot comprehend how Jesus should be delivered to death by the determined counsel and foreknowledge of God, and yet the Jews have been free agents in crucifying him, and accountable for it. These things are mysteries; but they are not unintelligible as doctrines. I see what is meant by them. There is no obscurity in the assertion, that God foreknows every thing; nor in the other assertion, that man is a free agent. I can see clearly what is implied *in both statements*, although my mind cannot grasp both, and bring them together, and show the way in which they may be reconciled. So, too, infinity is a mystery. We cannot comprehend it. Our mind cannot go round it, grasp it, sustain it. Our thought sinks baffled before the attempt to penetrate to the depth of such a wonderful idea. But we understand well enough what is meant by infinity. There is nothing obscure in *the statement* of the fact, that the universe is unbounded. So the way in which a flower grows from its seed is mysterious. We cannot comprehend how the wonderful principle of life can be wrapped up in those little folds, and how it can cause the root to strike downward, and the airy stalk to spring lightly upward, and the leaves to unfold, and, last of all, the bright, consummate flower to open its many-colored eye. But certainly we can understand very well *the statement* that a flower grows, though we do not comprehend how it grows.

Do not, then, tell us, when you have announced a doctrine, the language of which is unintelligible, that you have told us a mystery. You have done no such thing. Your proposition is not mysterious: it is unintelligible. It is not a mystery: it is only a mystification.

(2) *The Tritheistic Statement.*

Leaving, then, this ground of mystery, and attempting to define more clearly what he means by three persons and one substance, the Trinitarian often sinks the Unity in the Triplicity, and so runs ashore upon Tritheism. This happens when he explains the term "person" as implying independent existence; in which case the Unity is changed into Union. Then we have really three Gods: the FATHER, who devises the plan of redemption; the SON, who goes forth to execute it; and the HOLY SPIRIT, who sanctifies believers. If there are these three distinct beings, they can be called one God only as they are one in will, in aim, in purpose, — only as they agree perfectly on all points. The Unity of God, then, becomes only a unity of agreement, not a unity of being. This is evidently not the Unity which is taught in the Bible, where Jesus declares that the *first of all the commandments is*, "Hear, O Israel! the Lord our God is ONE Lord."

Moreover, against such a Trinity as this there are insuperable objections, from grounds of reason as well as of Scripture. For God is the Supreme Being, the Most High; and how can there be *three* Supreme Beings, three Most High Gods? Again: God is the first cause; but if the Father, the Son, and the Holy Ghost are each God, and all equal in power and majesty, and have each an independent existence, then there are three first causes; which is evidently impossible. Again: one of the attributes of God is his independent or absolute existence. A being who depends on another cannot be the Supreme God. The Father, Son, and Spirit, therefore, cannot depend on each other; for each, by depending on another, would cease to be the independent God. But, if they do not depend on each other, then each ceases to be God, who is the First Cause;

for that being is not the first cause who has two other beings independent of him. Other arguments of the same kind might be adduced to show that there cannot be three necessary beings. In fact, all the arguments from reason, which go to prove the Unity of God, prove a unity of nature, not of agreement.

"But why argue against Tritheism?" you may say. "Are any Tritheists?" Yes: many Trinitarians are in reality Tritheists, by their own account of themselves. There are many who make the *Unity* of God a mere unity of agreement, and talk about the *society* in the Godhead, and the *intercourse* between the Father, Son, and Spirit.*

2. Opposed to this kind of Trinity is another view, in which the Unity is preserved, but the Trinity lost. According to this view, God is one Being, who reveals himself in three ways, — as Father, as Son, as Spirit, — or sustains three relations, or manifests himself in three modes of operation. The Trinity here becomes a nominal thing, and is, in reality, only Unitarianism with an Orthodox

* Dr. Horace Bushnell, a favorite authority with Prof. Huntington, whom Prof. Huntington quotes largely, and whose views he earnestly recommends, gives us his testimony to this point, thus ("God in Christ," pp. 130, 131):—

"A very large portion of Christian teachers, together with the general mass of disciples, undoubtedly hold three real living persons in the interior nature of God; that is, three consciousnesses, wills, hearts, understandings."

"*A very large portion of Christian teachers*" hold, then, to a belief in three Gods; and with them is joined "*the general mass of the disciples.*" The only Unity held by these teachers is, he goes on to say, "a social Unity." Father, Son, and Holy Ghost, are, in their view, socially united only; and preside in that way, as a kind of celestial Tritheocracy, over the world. This heresy, he says, "because of its clear opposition to Unitarianism, is counted safe, and never treated as a heresy." That is, the Christian Church allows the belief in *three Gods*, and will not discipline those who hold that opinion; but, if you believe strictly and only in *one God*, you cannot be saved!

name. This kind of Trinity also is very prevalent, and is the one really maintained by men of high standing in the Orthodox Church, both in Europe and America. According to this view, the word "person" in the doctrine of the Trinity means the same as the corresponding word in Greek and Latin formerly meant; namely, the outward character, not the inward individuality. Thus Cicero says, "I, being one, sustain three persons or characters; my own, that of my client, and that of the judge," — *Ego unus, sustineo tres personas.*

This view of the Trinity is commonly called Modalism, or Sabellianism; and is also widely held by those who call themselves Trinitarians. It is, in fact, only Unitarianism under a Trinitarian name.*

(3) *The Subordination View.*

3. Avoiding these two extremes, and yet wishing to retain a distinct idea of Unity and Tripersonality, the Trinitarian is necessarily driven upon a third view, in which the Father is the only really Supreme and Independent Being, the Son and the Holy Spirit subordinate and dependent.

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* Dr. Bushnell goes on to say (p. 133), "While the Unity is thus confused and lost in the threeness, perhaps I should admit that the threeness sometimes appears to be clouded or obscured by the Unity. Thus it is sometimes protested, that in the word 'person' nothing is meant beyond a threefold distinction; though it will always be observed, that nothing is really meant by the protestation; that the protester goes on to speak and to reason of the three, not as being only somewhats or distinctions, but as metaphysical and real persons. . . . Indeed, it is a somewhat curious fact in theology, that the class of teachers who protest over the word 'person,' declaring that they mean only a *threefold distinction*, cannot show that there is really a hair's breadth of difference between their doctrine and the doctrine asserted by many of the later Unitarians."

This view, which is called the subordination scheme, or Arianism, is Unitarianism again in another form; and this view also is entertained by many who still retain the name of "Trinitarians." According to this view, the Son and the Holy Ghost are really God, but are so by a derived divinity. God the Father communicates his divinity to the Son and the Holy Ghost. This is the view really taken in the Nicene Creed, though adopted in opposition to the Arians; and was the doctrine of the earliest Church Fathers before the Arian controversy began. In the Nicene Creed, we read that the Son is "God of (ἐκ) God, Light of (ἐκ) Light, true God of true God;" the "*of*" here being the same as "from," and denoting origin and derivation.

This doctrine seems, in reality, to have less in its favor than either of the others. By calling the Son and Holy Spirit God, it contrives to make three distinct Gods, and so is Tritheism; and yet, by making them dependent on the Father, it becomes Unitarianism again. Thus, singularly enough, this attempt at making a compromise between Unity and Trinity loses both Unity and Trinity: for it makes three Gods, and so loses the Unity; and yet it makes Christ not "God over all," not the Supreme Being, and so loses the Trinity.

Between these different views, between Tritheism, Sabellianism, and Arianism, the Orthodox Trinity has always swung to and fro, — inclining more to one or to the other, according to the state of controversy in any particular age. When the Arian or Tritheistic views were proclaimed and defended, the Orthodoxy of the church swung over towards Sabellianism, making the Unity strong and solid; and the Trinity became a thin mode or an airy abstraction. When Sabellianism, thus encouraged, came openly forward, and defended its system and won adherents, then church Orthodoxy would hasten to set up barriers on that side, and

would fall back upon Tritheistic ground, making the Threefold Personality a profound and real distinction, penetrating the very nature of Deity, and changing the Unity of Being into a mere Unity of Will or agreement. We will venture to say, that there has never yet been a definition of the Trinity which has not been either Tritheistic or Modalistic; and church Orthodoxy has always stood either on Tritheistic or on Sabellian ground. In other words, the Orthodox Trinity of any age, when searched to the bottom, has proved to be Unitarianism after all, — Unitarianism in the Tritheistic or in the Sabellian disguise; for the Tritheism of three co-equal, independent, and absolute Gods, is too much opposed both to reason and Scripture to be able ever to maintain itself openly as a theology for any length of time.

The analogies which are used to explain the Trinity are all either Sabellian or Tritheistic. Nature has been searched in all ages for these analogies, by which to make the Trinity plain; but none have ever been found which did not make the Trinity either Sabellianism or Tritheism. They are either three parts of the substance, or else three qualities or modes of the substance.

Thus we have instances in which the three are made the three parts of one being, or substance; as in *man*, — spirit, soul, body; thought, affection, will; head, heart, hand.

One Being with three distinct faculties is Tritheism: one Being acting in three directions is Sabellianism.

Time is past, present, and future. Syllogism has its major, minor, and conclusion. There are other like analogies.

St. Patrick took for his illustration the three leaves of trefoil, or clover. Others have imagined the Trinity like a triangle; or they have referred to the three qualities of space, — height, breadth, width; or of fire, — form, light,

and heat; or of a noun, which has its masculine, feminine, and neuter; or of a government, consisting of king, lords, and commons; or of executive, legislative, and judiciary.

This survey of church Trinity shows that it is either one in which,—

1. The persons are not defined; or an unintelligible Trinity.

2. Or which defines person and Unity in the usual sense; or a contradictory Trinity.

3. Or which defines person as usual, and the Unity as only Union; or Tritheism.

4. Or which defines person as only manifestation; or Sabellianism.

These four are all the views ever hitherto given, and are all untenable. We might stop here, and say that the Trinity is utterly unsupported. There is no need of going to the Scripture to see if it is taught there; for we have, as yet, nothing to look for in Scripture.

The Trinitarian's difficulty appears to be in defining person. But possibly he may say, "I cannot, indeed, give a positive idea of person; but I can give a *negative* one. I cannot say what it *is;* but I can say what it is *not*. It is *not* a mere *mode* on the one hand; and not *being*, on the other. We must neither confound the persons nor divide the substance."

We will, then, go further, and say, as Trinitarians have never yet defined person, without making it either a mode or a being, so they never can define it otherwise. There is no third between being and mode. They *must* either confound the persons or divide the substance.

Again: that which differences one person in the Deity from another must be either a perfection or an imperfection. There is nothing between these. But it cannot be an imperfection; for no imperfection exists in God: and it

cannot be a perfection; for then the other two persons would want a divine perfection, and would be imperfect.

III. The arguments in support of the Trinity are wholly inadequate. Since, according to NEANDER, the Trinity is not stated in the New Testament, it follows that it is a doctrine of *inference* only; that is, a piece of human reasoning. Now, we have, no doubt, a perfect right to infer doctrines from Scripture which are not stated there; but, as Protestants, we have no right to make these inferences fundamental, or essential to the religious life. They may, indeed, be metaphysically essential; that is, essential to a well-arranged system: but they are not morally essential; that is, not essential to the moral and spiritual life of the soul.

But this is just what Prof. Huntington attempts to do. He tries to show that there is a doctrine essential to the life, peace, and progress of man, which the New Testament has omitted to state; which is neither distinctly stated by our Saviour nor by any of his apostles; which has been left to be inferred, and inferred by the mere processes of unaided human reason.

What arguments does he allege for this?

His first and principal argument is the *universal belief of the Christian Church in the doctrine of the Trinity.*

On this, Prof. Huntington lays great stress. He says, —

"Truth is not determined by majorities; and yet it would be contrary to the laws of our constitution not to be affected by a testimony so vast, uniform, and sacred as that which is rendered by the common belief of Christian history and the Christian countries to the truth of the Trinity. There is something extremely painful, not to say irreverent, towards the Providence which has watched and led the true Christian Israel, in presuming that a tenet so emphatically and gladly received in all the ages

and regions of Christendom, as almost literally to meet the terms of the test of Vincentius, — believed always, everywhere, and by all, — is unfounded in revelation and truth. Such a conclusion puts an aspect of uncertainty over the mind of the church, scarcely consistent with any tolerable confidence in that great promise of the Master, that he would be with his own all days" (p. 359).

To which we answer, —

(1) That, according to Dr. Bushnell (Mr. Huntington's own witness), there never has been, nor is now, any such belief in the doctrine of the Trinity as he asserts. The largest part of the church have always "divided the substance" of the Deity, and another large portion have "confounded the persons;" and so the majority of the church, while holding the word "Trinity," have never believed in the Tri-unity at all.

Prof. Huntington summons Dr. Bushnell as a witness to the practical value of the Trinity; and we may suppose something such an examination as this to take place: —

Prof. Huntington. Tell us, Dr. Bushnell, what instances you know of persons who have been converted or deeply blessed by the holy doctrine of the Trinity.

Dr. Bushnell. I have known of "a great cloud of witnesses," "living myriads," "who have been raised to a participation of God in the faith of this adorable mystery" (Huntington, p. 413).

Prof. H. Mention some of them.

Dr. B. "Francis Junius," "two centuries and a half ago," — a professor "at Heidelberg, (Leyden?) testified that he was, in fact, converted from atheism by the Christian Trinity;" also "the mild and sober Howe;" "Jeremy Taylor;" also "the Marquis de Rentz," "Edwards," and "Lady Maxwell" (Huntington, p. 414).

Unitarian. Say, Dr. Bushnell, whether, in your opin-

ion, the majority of Christians really believe in the church doctrine of the Trinity.

Dr. B. "A very large portion of the Christian teachers, together with the general mass of disciples, undoubtedly hold three living persons in the interior nature of God" (Bushnell: "God in Christ," p. 130).

Unit. Is that scriptural or Orthodox?

Dr. B. No. It is only "a social Unity." It is "a celestial Tritheocracy." It "boldly renounces Orthodoxy at the point opposite to Unitarianism" (Bushnell: "God in Christ," p. 131).

Unit. Do I understand you to be now speaking of the properly Orthodox ministers and churches generally?

Dr. B. "Our properly Orthodox teachers and churches, while professing three persons, also retain the verbal profession of one person. They suppose themselves really to hold that God is one person: and yet they most certainly do not; they only confuse their understanding, and call their confusion faith. This I affirm on the ground of sufficient evidence; partly because it cannot be otherwise, and partly because it visibly is not" (*ibid.*, p. 131).

Unit. Do you believe, Dr. Bushnell, that spiritual good can come from such a belief in the Trinity as you describe to be "undoubtedly" that of "the general mass of disciples"?

Dr. B. "Mournful evidence will be found that a confused and painfully bewildered state is often produced by it. They are practically at work in their thoughts to choose between the three; sometimes actually and decidedly preferring one to another; doubting how to adjust their mind in worship; uncertain, after, which of the three to obey; turning away, possibly, from one with a feeling of dread that might well be called aversion; devoting them-

selves to another as the Romanist to his patron saint. This, in fact, is Polytheism, and not the clear, simple love of God. There is true love in it, doubtless; but the comfort of love is not here. The mind is involved in a dismal confusion, which we cannot think of without the sincerest pity. No soul can truly rest in God, when God is in two or three, and these in such a sense that a choice between them must be continually suggested" (*ibid.*, p. 134).

Unit. This state of mind is that of undoubtedly the general mass of the disciples?

Dr. B. It is (*ibid.*, p. 130).

Unit. Are there others, calling themselves Trinitarians, who hold essentially the Unitarian doctrine?

Dr. B. Yes. "It is a somewhat curious fact in theology, that the class of teachers who protest over the word 'person,' declaring that they mean only a *threefold distinction*, cannot show that there is really a hair's breadth of difference between their doctrine and the doctrine asserted by many of the later Unitarians. They may teach or preach in a very different manner; they probably do: but the theoretic contents of their opinion cannot be distinguished. Thus, they say that there is a certain divine person in the man Jesus Christ; but that, when they use the term 'person,' they mean, not a person, but a certain indefinite and indefinable distinction. The later Unitarians, meantime, are found asserting that God is present in Christ in a mysterious and peculiar communication of his being; so that he is the living embodiment and express image of God. If, now, the question be raised, 'Wherein does the indefinable *distinction* of one differ from the mysterious and peculiar *communication* of the other?' or 'How does it appear that there is any difference?' there is no living man, I am quite sure, who can invent an answer" (*ibid.*, p. 135).

Unit. Is it not true that both of these views are sometimes held alternately by Trinitarians?

Dr. B. "Probably there is a degree of alternation, or inclining from one side to the other, in this view of Trinity, as the mind struggles, now to embrace one, and now the other, of two incompatible notions. Some persons are more habitually inclined to hold the three; a very much smaller number, to hold the one" (*ibid.*, p. 134).

Unit. But can they not hold the Unity with this Trinity?

Dr. B. "No man can assert three persons, meaning three consciousnesses, wills, and understandings, and still have any intelligent meaning in his mind, when he asserts that they are yet one person. For, as he now uses the term, the very idea of a person is that of an essential, incommunicable monad, bounded by consciousness, and vitalized by self-active will; which being true, he might as well profess to hold that three units are yet one unit. When he does it, his words will, of necessity, be only substitutes for sense" (*ibid.*, p. 131).

(2) But suppose that the belief of the church in the Trinity was as universal as Prof. Huntington asserts and Dr. Bushnell denies, what would be its value? His argument proves too much. If it proves the Trinity to be true, it proves, *à fortiori*, the Roman-Catholic Church to be the true church, and Protestantism to be an error; for Martin Luther, at one time, was the only Protestant in the world. Suppose that a Roman priest had come to him then. He might have addressed him thus: —

"It is certainly an impressive testimony to the truth of the church of Rome, that the Christian world have been so generally agreed in it. Truth is not determined by majorities; and yet it would be contrary to the laws of our constitution not to be affected by a testimony so vast, uniform, and sacred as that which is rendered by the common belief of Christian history and the Christian centuries to

the doctrines and practices of the Roman-Catholic Church. We travel abroad, through these converted lands, over the round world. We enter, at the call of the sabbath morning light, the place of assembled worshippers; let it be the newly planted conventicle on the edge of the Western forest, or the missionary station at the extremity of the Eastern continent; let it be the collection of Northern mountaineers, or of the dwellers in Southern valleys; let it be in the plain village meeting-house, or in the magnificent cathedrals of the old cities; let it be the crowded congregation of the metropolis, or the 'two or three' that meet in faith in upper chambers, in log huts, or under palm-trees; let it be regenerate bands gathered to pray in the islands of the ocean, or thankful circles of believers confessing their dependence and beseeching pardon on ships' decks, in the midst of the ocean. So we pass over the outstretched countries of both hemispheres; and it is well nigh certain — so certain that the rare and scattered exceptions drop out of the broad and general conclusion — that the lowly petitions, the fervent supplications, the hearty confessions, the eager thanksgivings, or the grand peals of choral adoration, which our ears will hear, will be uttered according to the grand ritual of the church of Rome. This is the voice of the unhesitating praise that embraces and hallows the globe."

What would Luther have replied to that? He would have said, "Truth must have a beginning. It is always, at first, in a minority. The gate of it is strait, the path to it narrow, and few find it. All reforms are, at the beginning, in the hands of a small number. If God and truth are on our side, what do we care for your multitudes?" We can make the same answer now.

Prof. Huntington proceeds to give his own creed in regard to the Trinity, — to state his own belief.

God, in himself, he declares, we cannot know at all. We know him only in his revelation. "Out of that ineffable and veiled Godhead — the groundwork, if we may say so, of all divine manifestation; a theocracy — there emerge to us, in revelation, the three whom we rightly call persons, — Father, Son, and Holy Ghost."

We can only conceive of God, he says, in action; and in action we behold him as three. But action and revelation take place in time. The Trinity, therefore, according to Prof. Huntington, is only known to us in temporal manifestation: whether it exists in eternity or not, we cannot tell. And yet, in the next sentence, he goes on to say that "the Son is eternally begotten of the Father," and "the Holy Ghost proceeds out of the Father, *not in time:*" which is the very thing he had a moment before professed to know nothing about. It is very difficult, therefore, to tell precisely what his view is. With regard to the incarnation of the Son, he is still more obscure. He says that "Christ comes forth out of the Godhead as the Son;" that he "leaves the glory he had with the Father;" that, while he is on earth, the Father alone represents the unseen personality of the Godhead, and that therefore the Son appears to be dependent on him, and submissive; that temporarily, while the Son is in the world, he remains ignorant of what the Father knows, and says that his Father is greater than he. "He lessens himself to dependency for the sake of mediation." — "All this we might expect." This he calls an "instrumental inequality between Son and Father:" it "is wrought into the biblical language; remains in all our devotional habit, and ought to remain there."

In other words, Prof. Huntington believes that the Infinite God became less than infinite in the incarnation. The common explanation of those passages, where Christ says,

for example, "My Father is greater than I," does not satisfy him. He is not satisfied that Jesus said it "in his human nature:" no. It was the divine nature which said it; and it was really GOD THE SON, who did not know the day nor the hour of his own coming. He lost a part of his omniscience. He ceased to be perfect in all his attributes. We should say, then, that he ceased to be God: but Prof. Huntington maintains that he was God, nevertheless; but God less then omnipotent, — God less than omniscient; God the Son, so distinct from the Father as to be ignorant of what the Father knew, and unable to perform what the Father could do.

Prof. Huntington seems to be aware that some objection may be taken to this view, and so goes on to suggest that all such objections will proceed from an unspiritual nature; and he intimates that no answer nor any criticism will disturb him at all. "I know in whom I have believed" will be reply enough to all objections.

Very well, we say: matters of faith are matters of faith, and to be spiritually discerned; but matters of opinion belong to the intellect, and are to be intellectually discerned. You come to us, Prof. Huntington, your old friends, who think just as you thought yourself, when, a few years since, you gave seven reasons for not believing the Trinity; you come to us, and call on us to believe it. "Believe what?" — "The Trinity." — "Well, what particular view of the Trinity? Tell us what it is." He then proceeds to make his statement: "*This is the* Trinity you are to believe." We produce our objections to his particular view: whereupon he suddenly retires behind a cloud of glowing religious rhetoric, recites to us a passage from the First Corinthians, and tells us plainly that we have no spiritual insight; that we are in danger of "cold and extreme negatives;" that we have "too much con-

scious complacency in our supposed originality;" but that he "knows in whom he has believed."

Prof. Huntington (p. 366) ascribes it to "condescension" in Christ, to say that "of that day and hour knoweth not the Son." — "*It is condescension indeed!*" says he. But this word "condescension" does not well apply here. One does not condescend to be ignorant of what he knows: still less does a truthful person condescend *to say* he is ignorant of what he knows. We may wisely condescend to help the feeble, and sympathize with the lowly, but hardly to be ignorant with them, or to pretend to be ignorant. It is a badly chosen word, and seems to show the vacillation of the writer's thought.

IV. The arguments against the doctrine of the Trinity are unanswerable.

We infer that they are unanswerable from the fact that they are not answered. It is to be presumed that Prof. Huntington, having been for so many years a preacher of Unitarian doctrine, is acquainted with our arguments. It is a remarkable fact, that, in this sermon, he has nowhere attempted to reply to them. He has passed them wholly by. You would not know, from reading the discourse, that he had ever been a Unitarian, or had ever heard of the Unitarian objections to the Trinity; still less that he had himself preached against it. Unitarians, for instance, have said, that *if the Trinity be true, and if it be so important to the welfare of the soul as is contended, it would be somewhere plainly taught in the New Testament.* Does Prof. Huntington answer this argument? No: he answers the argument from the *word* "Trinity" not being in the Bible, and his answer is sufficient; but he does not answer the argument from the fact, that the doctrine itself is not anywhere distinctly taught, and that none of the terms which have

been found essential to any Orthodox statement of the doctrine are to be met with in the New Testament.*

Nor does Prof. Huntington anywhere fairly meet the Unitarian argument from the impossibility of stating the doctrine in intelligible language. He tells us, with his usual eloquence, what we have often enough been told before, that there are many things which we do not understand, and that we must believe many facts the *mode* of which is unintelligible. But when we say, "Can we believe *a doctrine* or proposition which cannot be distinctly stated?" he has no answer. The Trinity is *a doctrine*, and must therefore be distinctly stated in order to be believed. It has not been distinctly stated,† and therefore cannot be believed. To this objection, Prof. Huntington has no reply; and we may conclude that it is an unanswerable objection.

Dr. Huntington uses an unnecessary phrase about those who object to mystery. He calls the objection "shallow self-illusion," and proceeds with the usual declaration, that all of life is mysterious. Can he have been a Unitarian preacher for twenty years, and not have known that Unitarians object to mystery only when it is used by Trinitarians as a cover for obscurity and vagueness of statement?

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* "It has often been asserted *and admitted*," says Twesten, one of the strongest of modern Trinitarians, "that even the principal notions about which the church doctrine turns are foreign to the New Testament; as *οὐσία* and *ὑπόστασις*, *τρόπος ὑπάρξεως* and *ἀποκαλύψεως*, *τριάς* and *ὁμοούσια*" (Twesten: "Dogmatik," vol. ii. p. 281).

† "Who will venture to say that any of the definitions heretofore given of personality in the Godhead, in itself considered, — such definitions as have their basis in the Nicene or Athanasian Creed, — are intelligible and satisfactory to the mind? At least, I can truly say, that I have not been able to find them, if they do in fact exist; nor, so far as I know, has any one been able, by any commentary on them, to make them clear and satisfactory" (Prof. Stuart: "Biblical Repository," April, 1835. See Wilson: "Trin. Test.," p. 272).

You ask us to believe a precise statement; viz., that "there are three *persons* in the Godhead." We say, "What do you mean by 'person'?" The Trinitarian answers, "It is a mystery." We say, "We cannot believe it, then." The Trinitarian replies, "Why, all is a mystery. How the grass grows is a mystery; yet you believe it." — "No," we say: "we do not believe it. When the mystery begins, our belief ends: we believe up to that point, and no further." The statement, "the grass grows," is *not* a mystery: the fact, "the grass grows," is *not* a mystery. We believe the fact and the statement. The *way* in which it grows *is* mysterious; and we do not believe any thing about it. "You cannot understand *how* the grass grows." No; and, accordingly, we do not believe any thing about *how* the grass grows. But the whole purpose of the Trinity is to show *how* the Father, the Son, and the Holy Spirit exist. You are not satisfied that we receive *what* the Scripture teaches: you try to show us the *how*, and then leave it in obscurity at last.

Nor does Dr. Huntington reply to the Unitarian explanation of the Trinitarian proof-texts. Trinitarians have often quoted the texts — "*I and my Father are one;*" "*He who has seen me has seen the Father*" — in proof of the Deity of Christ. Unitarians have often replied to both of them: to the first passage, that since Jesus has also said that his *disciples were to be one with him, as he is one with God*, it either proves that the disciples are also to be God, or does *not* prove that Christ is God. To the second passage, Unitarians have replied by reading the next clause, in which Christ says, "Believest thou not that I am *in* the Father?" showing how it is that he reveals the Father. He is *in* the Father, and his disciples are *in* him. Those who see him, see the Father: those who see his true disciples, see the face and image of Christ. These answers are

so obvious, and Prof. Huntington must have heard them so often, that he should, as a controversialist, have taken some notice of them. He has not done so.

He quotes the passage from Eph. i. 20, 21; and says, "*Can this be a creature?*" We reply, "Can he be any thing *but* a creature? — he who was *set* by God in this place of honor. Does God *set* God, as a reward, above principalities and powers? Does God make God "head over all things in the church"? Again: Prof. Huntington quotes, "That, at the name of Jesus, every knee should bow, and every tongue confess that he is Lord;" but he omits the conclusion, "to the glory of God the Father."

He even quotes the passage, "Him *hath God exalted* to give repentance and forgiveness of sin."

And he quotes the passage, which has staggered the strongest believers in the Trinity, where Paul declares (1 Cor. xv.), that, *at the end*, Christ will give up his kingdom to the Father, that "God may be all in all," and explains it as meaning that "he will resume his place in the co-equal Three, the indivisible One." Has he *left* his place, then? Is that Orthodox? Prof. Huntington evidently thinks so; for he says, "The Son, in his character of Sonship, is retaken, so to speak, into the everlasting undivided One." *So to speak.* We may *speak* so: "But what do we mean by it?" is the question. Did God the Son leave his place in the Godhead? did he become less than God? did he become ignorant? did he suffer and die? did he arise, and at last re-ascend, and take his place, "so to speak," in the Godhead? If this is meant as real statement, what better is it than the Avatars of Vishnu? What sort of Unity is left to us? We have a Trinity of council; but where is the Unity, except of agreement? One Divine Being descending, and leaving the other Divine Being alone, temporarily, on the throne of the universe, until

the Divine Being who had descended should re-ascend to take his seat again "in the co-equal Three and indivisible One"!

One Unitarian argument, which appears to us unanswerable, is in the fact, that the very passages in which the highest attributes are ascribed to Christ are always those in which his dependence and subordination are most strongly asserted. We could throw aside all the passages in which Jesus asserts directly his inferiority, — as, "My Father is greater than I;" "Of mine own self I can do nothing," — and take the strongest proof-texts of the Trinitarians, and ask for no better proof for the Unitarian doctrine: "All power is given to me in heaven and earth;" "The image of the invisible God, the first-born of every creature;" "In him dwelt all the fulness of the Godhead bodily." Are these passages written of Christ in his divine or human nature? Not his divine nature; for to God the Son all power cannot be "given." God the Son cannot be "the image of God," or the "first-born of every *creature*." The "fulness of the Godhead" cannot dwell in God the Son. They must, then, be said of him in his human nature; and, if so, they show that the loftiest titles and attributes do not prove him to be God.

V. The good ascribed to the doctrine of the Trinity does not belong to it, but to the truths which underlie it.

Dr. Huntington asserts, for example, that "the Tri-unity of God appears to be the necessary means of manifesting and supporting, in the mind of our race, a faith in the true personality of God."

If so, it is remarkable that the two forms of religion in which the personality of God, as absolute will, is most distinctly recognized (i.e., the *Jewish* religion and the *Mohammedan* religion), should both be ignorant of the Trinity.

It is equally remarkable that the most Pantheistic religion in the world, in which the personality of God most entirely disappears (i.e., Braminism), should have a Trinity of its own. It is also remarkable, on this hypothesis, that idolatry in the Christian Church (as worship of Mary, worship of saints and relics, &c.) should come up with the Trinity, and flourish simultaneously with it.

No: it is not the Trinity which brings out most distinctly the personality of God, but the faith in a divine revelation through inspired men. If God can dwell in the souls of men, teaching and guiding them, he must be a person like the soul with which he communes. Especially does the religious consciousness of Jesus, his simple and childlike communion with the heavenly Father, bring God near to the soul as a personal being. It is not the Trinity, but the Christian faith which underlies it, which teaches the divine personality.

Nor is it the doctrine of the Trinity which is necessary for a living faith in God through Christ, reconciling the world unto himself. All that Dr. Huntington says of the evil of sin is well said, but has no bearing on the point before us. According to Prof. Huntington's own witnesses, as we have seen above, the Trinity was unknown in the earlier ages of the church. Was reconciliation unknown? Was the forgiving love of Christ unknown? If he cannot assert this, the doctrine of the Trinity is not necessary to a living faith in a reconciling God.

Prof. Huntington argues, that only the sufferings, and actual sufferings, of God himself, can touch the sinful heart; and, therefore, the Trinity is true. The conclusion is a long way from the premise, even supposing that to be sound. But as regards the premise: he has read and quoted Mansell. Has he not verged toward the dogmatism which that writer condemns? Would it not be more modest,

and better accord with Christian humility, to be satisfied with believing the scriptural assertions, that "God so loved the world, that he gave his only-begotten Son;" that "He who spared not his own Son, but gave him up for us all, — shall he not, with him, freely give us all things?" Is not this enough, without an argument to prove that the *only* way by which man can be saved is the method of a suffering God?

We will not dwell further on this head, nor examine our friend's argument to show that we cannot consistently, as Unitarians, have any piety. We will try, then, to have it inconsistently.

VI. Great evils to the church have come from the doctrine of the Trinity.

It has tended to the belief in three Gods. It has tended to a confusion of belief between three Gods of equal power and majesty, united only in counsel; one supreme, and two inferior Deities; one Deity with a threefold manner of manifestation; and a vague, undetermined use of words, with no meaning attached to them; — unhappy confusion, which none have been more ready to recognize and to point out than Trinitarians themselves.

And what shall we say of the continual struggles, conflicts, and bitter controversies, which this doctrine has caused from the time of its entrance into the church? What is there more disgraceful in the history of the church, than the mutual persecutions of Arians and Athanasians, and of all the minor sects and parties, engendered by this disputed doctrine?

This is what Dr. Bushnell says of one of these matters; and his testimony is, perhaps, sufficient on this point: —

"No man can assert three persons, — meaning three consciousnesses, wills, and understandings, — and still have any

intelligent meaning in his mind, when he asserts that they are yet one person; for, as he now uses the term, the very idea of a person is that of an essential, incommunicable monad, bounded by consciousness, and vitalized by self-active will: which being true, he might as well profess to hold that three units are yet one unit. When he does it, his words will, of necessity, be only substitutes for sense.

"At the same time, there are too many signs of the mental confusion I speak of not to believe that it exists. Thus, if the class I speak of were to hear a discourse insisting on the proper personal Unity of God, it would awaken suspicion in their minds, while a discourse insisting on the existence of three persons would be only a certain proof of Orthodoxy; showing that they profess three persons, meaning what they profess, and one person, really not meaning it.

"Such is the confusion produced by attempting to assert a real and metaphysical Trinity of persons in the Divine Nature. Whether the word is taken at its full import, or diminished away to a mere something called a *distinction*, there is produced only contrariety, confusion, practical negation, not light."

So far Dr. Bushnell. On another point, thus testifies Twesten: —

"There are many, to whom the biblical and religious basis of the doctrine is exceeding sure and precious, who are dissatisfied with the church form of the doctrine, and even feel themselves repelled or fettered by it. It is to them more negative than positive; more opposed to errors than giving any insight into truth. It solves no difficulty; it unseals no new revelation."

Twesten goes on to admit that the Trinity has really hemmed in the free movement of the mind, substituting a dead uniformity for a manifold and various life; and yet Twesten is a very strong and able Trinitarian.

VII. The doctrine of the Trinity is a doctrine of philosophy, and not of faith.

As philosophy, it might be ever so true and important; but, when brought forward as religion (as Prof. Huntington has done), it would become at once pernicious. To offer theology for religion, belief for faith, philosophy born of speculative reflection in place of spiritual insight and pious experience, have always been most deleterious both to religion and to philosophy.

The objects of faith are the Father, the Son, and the Holy Spirit. Through Christ, we have access to the Father, in the Spirit. We see the Father revealed to us in the Son; we feel the power of the Spirit in our hearts. This is religion; but this has nothing to do with the doctrine of the Trinity.

VIII. We can trace the gradual formation of the doctrine in the Christian Church.

The following facts we suppose to be incontrovertible: —

1. Down to the time of the synod of Nice (A.D. 325), the Son was considered to be subordinate, or inferior, to the Father, by the great majority of writers and teachers in the Christian Church, and by the multitude of believers; and no doctrine of Trinity existed in the church.

2. The *Nicene symbol*, which declared Christ to be "God from God, Light from Light, true God from true God, of the same substance with the Father," * was directed against the two Arian positions, — that Christ was created, and that there was a time when he did not exist; but it did not declare his equality with God the Father, nor teach the personality of the Holy Spirit, nor say any thing of the Trinity.

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* See the creed in Hagenbach ("History of Doct.," vol. i. p. 268): "Θεον ἐκ Θεοῦ, φῶς ἐκ φωτὸς, Θεον ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ."

8. The councils vacillated to and fro during three hundred years, gradually tending toward the present church doctrine of the Trinity; thus:—

1. *Synod of Nice* (A.D. 325) opposed the Arian doctrine of the creation of Christ out of nothing, and maintained that his substance was derived from that of God.

2. *Synod of Tyre* (A.D. 335) favored the Arians, and deposed Athanasius.

3. *Council of Antioch* (A.D. 343) opposed the views of the Arians, and also the views of their opponents.

4. *Council of Sardica* (A.D. 344) resulted in a division between the Eastern and Western Churches — the East being semi-Arian; and the West, Athanasian — in their view of the nature of Christ.

5. The Western Church tending to Sabellianism (taught by Marcellus and his pupil Photinus), this view was condemned by two councils in the East and West; viz.:—

Second council of Antioch (A.D. 343).

Council of Milan (A.D. 346).

6. Constantius, an Arian emperor, endeavored to make the Western Churches accept the Arian doctrine; and, at two synods (A.D. 353 and 355, at Arelate and Mediolanum), compelled the bishops to sign the condemnation of Athanasius, deposing those who refused to do so.

7. The Arians, being thus dominant, immediately divided into Arians and semi-Arians, — the distinction being the famous distinction between *o* and *oi*. Both parties denied the *Homoousios;* but the semi-Arians admitted the *Homoiousios*.

8. At the synod of Ancyra (A.D. 358), the semi-Arian doctrine was adopted, and the Arian rejected. The third synod of Sirmium (A.D. 358) did the same thing.

9. Down to this time (A.D. 360), nothing was said about the Holy Spirit in its relation to the Trinity. The

Emperor Valens, an Arian, persecuted the Athanasians from A.D. 364 to 378. Then Theodosius, an Athanasian emperor, persecuted the Arians. Semi-Arianism, however, continued Orthodox in the East.

10. The Nestorian controversy broke out A.D. 430. Council of Ephesus (A.D. 431) condemned Nestor. The Nestorians (who were Unitarians) separated entirely from the church, and became the church of the Persian Empire.

11. The Monophysite controversy broke out. The council of Chalcedon (A.D. 451) decided that there were two natures in Christ; and the Monophysites separated, and formed the Coptic Church. Their formula was, that "God was crucified in Christ." The Nestorians were too Unitarian, and the Monophysites too Athanasian. The church decided (against the Nestorians) that Mary was God's mother, but decided (against the Monophysites) that God was not crucified.

12. *First Lateran Council* was called (in A.D. 640) to settle a new point. It having been decided that there were *two* natures in Christ, it was now thought best by many to yield to the Monophysites, — that there was only one will in Christ. Hence the Monotheletic controversy, finally settled at the, —

13. Sixth General Council (A.D. 680), when *two* wills in Christ were accepted as the doctrine of the church.

Thus it appears that it took the church from A.D. 325 to A.D. 680 to settle the questions concerning the relation of Christ to God. During all this time, opinion vacillated between Arianism on the one hand, and Sabellianism on the other. At the end of this period, the church had become consolidated, and strong enough to compel submission to its opinions: but the relation of the Holy Spirit to the Trinity remained unsettled for several centuries more;

and finally the Eastern Church separated altogether from the Western Church on this point. The whole Greek Church remains, to this day, separated from the Latin Church on a question belonging to this very doctrine of the Trinity. So much, then, for Prof. Huntington's assertion, that the Trinity is a doctrine, which can almost literally be said to have been believed "always, everywhere, and by all."

IX. The doctrine of the Trinity is opposed to the real divinity of Christ and to his real humanity; thus undermining continually the faith of the church in the divine humanity of Jesus Christ the Lord.

Our final and chief objection to the Trinity is, not that it makes Christ divine, but that it does *not* make him so. It substitutes for the divinity of the Father, the Supreme God, which Unitarians believe to dwell in Christ, a subordinate divinity of God the Son. This is subordinate, because derived; and, because derived, dependent. The Son may be said to be "eternally generated;" but this is only an eternal derivation, and does not alter the dependence, but makes it also to be eternal. The tendency of the church doctrine of the Trinity is always to a belief, not in the Supreme Divinity dwelling in Christ, but in a derived and secondary divinity.

How is it, for example, with the Nicene doctrine concerning Christ? Prof. Huntington claims Nice as Trinitarian (p. 361).

But what says Prof. Stuart concerning the Nicene doctrine? Listen:—

"The Nicene symbol presents the Father as the Monas, or proper Godhead, in and of himself exclusively; it represents him as the *Fons et Principium* of the Son, and therefore gives him superior power and glory. It does not even assert the

claims of the blessed Spirit to Godhead; and therefore leaves room to doubt whether it means to recognize a Trinity, or only a Duality" (Moses Stuart: "Bib. Repos.," 1835. Quoted by Wilson: "Trin. Test.," p. 264).

And how is it with the ante-Nicene fathers, whom Prof. Huntington also considers to be Trinitarian, else certainly his rule of "always, everywhere, and by all," does not hold? If, for the first three hundred years after Christ, there were no Trinitarians, it cannot be said that the Trinity has "always" been held in the church. Listen, again, to Prof. Stuart, whose learning no one can question: —

"We find that all the fathers before, at, and after the council of Nice, who harmonize with the sentiments there avowed, declare the Father only to be the self-existent God" (see the whole paragraph in Wilson: "Trin. Test.," p. 267).

"To be the author of the proper substance of the Son and Spirit, according to the Patristical creed; or to be the author of the *modus existendi* of the Son and Spirit, according to the modern creed, — both seem to involve *the idea of power and glory in the Father, immeasurably above that of the Son and Spirit*" (Moses Stuart: "Bib. Repos.," 1835).

So Coleridge asserts that "both Scripture and the Nicene Creed teach a subordination of the Son to the Father, independent of the incarnation of the Son. . . . Christ, speaking of himself as the co-eternal Son, says, 'My Father is greater than I'" (Wilson: "Trin. Test.," p. 270).

According to the Trinitarian doctrine, then, we do not find God — the Supreme God, our heavenly Father — in Christ; but a derived, subordinate, and inferior Deity. Not the one universal Parent do we approach, but some mysterious, derived, inscrutable Deity, less than the Father, and distinct from him. Do we not, then, lose the benefit and blessing of the divinity of Jesus? Can we believe him when he says, "He who has seen me has seen the Father"?

No: we do not believe that, if we are Trinitarians; but rather, that, having seen him, we have seen "THE SON;" whom Coleridge declares to be an inferior Deity; over whom, Bishop Pearson, in his "Exposition of the Creed," says, the Father holds "pre-eminence," — the Father being "the Origin, the Cause, the Author, the Root, the Fountain, the Head, of the Son." The doctrine of the Trinity is therefore opposed, as Swedenborg ably contends, to the real divinity of Christ.*

But it is equally opposed to his real humanity. It constantly drives out of the church the human element in Christ. Prof. Huntington is astonished at Unitarians not perceiving that the humanity of Christ is as dear to Trinitarians as his Deity; yet it cannot be denied, that the mysterious dogma of Deity has quite overshadowed the simple human life of our dear Lord, so that the church has failed to see the Son of man. All his highest human traits become unreal in the light of this doctrine of his Deity. He is tempted: but that is unreal; for God cannot be tempted. He prays, "Our Father:" but this also is no real prayer; for he is omnipotent, and can need nothing. He encounters opposition, hatred, contumely, and bears it with sweetest composure: but what of that? since, as God, he looked down from an infinite height upon the puny opposition. He agonizes in the garden; but it is imaginary suffering:

* Thus speaks Dr. Bushnell on this head ("God in Christ," p. 139):—

"Besides, it is another source of mental confusion, connected with this view of three metaphysical persons, that, though they are all declared to be infinite and equal, they really are not so. The proper deity of Christ is not held in this view. He is begotten, sent, supported, directed, by the Father, in such a sense as really annihilates his Deity. This has been shown in a truly searching and convincing manner by Schleiermacher, in his historical essay on the Trinity; and, indeed, you will see at a glance, that this view of a metaphysical Trinity of persons breaks down in the very point which is commonly regarded as its excellence, — its assertion of the proper Deity of Christ."

how can God feel any real agony like man? Jesus ceases to be example, ceases to be our best beloved companion and brother, and becomes a mysterious personage, inscrutable to our thought, and far removed from our sympathy.

We have gone somewhat fully into this discussion, which the secession of a brother and friend from our ranks has roused. He has called to us, with his familiar and eloquent voice, to follow him in accepting the doctrine of the Trinity. We can see no good reason for doing it. His own example and his evident sincerity are more moving arguments than his reasoning. We ask ourselves, May there not be something for us, too, in that doctrine in which he seems to have found so much good? But, then, we remember, that, while he has been struggling out of Unitarianism into Trinitarianism, others have been as earnestly and honestly struggling out of Trinitarianism into Unitarianism. Some Protestants turn Catholics, and find peace: some Catholics turn Protestants, and also find peace. We have seen converts from Calvinism to Universalism, from Universalism to Calvinism; converts from and to a liberal theology; all equally happy in their new faith. One conversion neutralizes another, as evidence for or against the truth of a system.

And now, in taking leave of our brother and of this discussion, we would reach out our hand to him across the dividing gulf of opinion, and say, "God bless you! We stood near you at your ordination, and sympathized with your emotions then in devoting yourself to the service of God. We have seen the manner of your life, — earnest, true, devoted. We are sad at this parting, but believe that you are not wholly taken from us in heart. A few years, brother, and we shall know all which we now see in a glass darkly. Meantime, let us remember the words of Melancthon: 'Hoc est Christum cognoscere, beneficia ejus cognoscere; non, ut illi aiunt, modos incarnationis.'"

Woman's Right to Labor; or, Low Wages and Hard Work. By CAROLINE H. DALL. Boston: Walker, Wise, & Co.

We have been reading a little book lately offered to the public by Mrs. C. H. Dall, which evinces a large portion of that spirit which is willing to spend and be spent in the service of suffering humanity; evincing also a perhaps equally remarkable grasp of comprehension, clearness of intellectual perception, and literary ability. Let no one be repelled by its title, "Woman's Right to Labor;" for this is not a case of a woman pleading for her own rights, — always an ungraceful, though sometimes necessary proceeding, — except so far as she has made the rights and wrongs of others her own. In these lectures, no permission is asked for women of genius or culture to have room to work out their artistic or literary or executive tendencies. Such permission, if it ever were needed or sought, is so no longer. On all hands it is admitted that a woman may do "whatever perfect thing she can;" and, having done, may take her stand upon her work, and be judged by its quality as "mere work," not as "mere woman's work."

But the author's request is, that we should lend our ears, and peradventure a little of our hearts, while she details to us the results of her patient and laborious investigations in the dark places of life. She has heard, through all the superincumbent strata of society, the cry that comes from the deep below the lowest depth; she has gauged the wretchedness of the "perishing classes" in our large towns and cities; and now she relates her story, and proposes her remedies. She tells her sad tale with rare refinement and dignity of speech, with rare force and clearness also, and with so earnest and pure a purpose, that we feel its moral pressed upon us with resistless force. "I meant," she says in her preface, "to drive the reality of that wretchedness home. I wanted the women to whom I spoke to feel for those 'in bonds, as bound with them;' and to

understand, that to save their own children, male and female, they must be willing to save the children of others."

The first lecture is occupied chiefly with details of the evil and the want. The two last propose the cure and the supply. She finds that women, by hundreds and thousands (for every step of her progress is fortified by stubborn statistics), are perishing for lack of work, — work suited to their higher endowments, and yielding an adequate support for the physical life. She finds the first cause of the misery and degradation which she has explored, in the modern contempt for all work in general, and women's work in particular; and she shows that women can do, and have always done, various kinds of labor, usually thought above their powers of mind and body.

In the second and third lectures, many excellent practical suggestions are made as to new avenues of employment, and the institutions that might be opened, where needed work — work needed by worker and employed — might be done more profitably to the one and more cheaply to the other than in any that at present exist.

The author finds in society two perishing classes: the one at the top of society, perishing for lack of object in existence; perishing under the burden of unused powers and unemployed gifts. At the other extreme are those perishing in need of body, and more terrible need of soul; perishing for lack of instruction, of guidance and encouragement; perishing, in short, for want of that which the other class perishes from withholding. She would bridge over the impassable gulf between these two. She would bring down women from the high places of society, to see how women of like nature with themselves are living in this high noon of civilization, within reach of "Christian homes and hearts," and under the equal eye of the dear God who loves all souls alike, and confers no privilege without its corresponding responsibility. Then, by the instrumentality thus evoked, she would lift up the fallen to purity, to self-respect, to hope, and to self-sustaining and justly remunerative labor. There is no need, however, to give further details in regard to a book which is short enough for any one to read who is interested in the subject, and well written enough to repay perusal on the ground

of its mere literary excellence. One somewhat painful passage, beginning on the 111th page, may perhaps give the impression, that the author presents men and women as respective illustrations of the demonic and angelic type of being.

We need not, however, argue with her on the striking exceptions on both sides, which are not far to seek, as, in the following paragraphs, the mutual needs and co-operative forces of the sexes are finely stated; and we can only wish that this somewhat declamatory passage had been omitted altogether.

It will be the dawn of a better era for woman, when all woman's work shall be done as faithfully and ably as that of this little volume. The one thing abhorrent to all who have at heart the interests of any good cause, and have intellectual perception to see what is wanted, is slovenliness. No good purpose can be forwarded by bad work.

In closing, we can do no better than give the last passage from the book, so suggestive it is of the duty and responsibility which rest on all who shall read its statements, and who find in themselves and their surroundings the ability to carry out its proposed reformations: —

"Opportunity is a rare and sacred thing. God seldom offers it twice. In the English fields, the little drosera, or sun-dew, lifts its tiny crimson head. The delicate buds are clustered in a raceme; to the summit of which they climb, one by one. The topmost bud waits only through the twelve hours of a single day to open. If the sun do not shine, it withers and drops, and gives way to the next aspirant.

"So it is with the human heart and its purposes. If the sunshine of faith and the serene heaven of resolution meet the ripe hour, all is well; but if you faint, repel, delay, they wither at the core, and your crown is stolen from you, — your privilege set aside."

BOOKS RECEIVED

Since our last Notice.

[We intend, hereafter, to notice at length only such books as ought to be noticed on account of our readers. Any books on matters of Christian theology or Christian life, which they will probably wish to know something of, we shall examine. All other books sent to this office will be mentioned by their titles in this list, with such brief remarks as their case may seem to require.]

A Narrative of the Discovery of Sir John Franklin and his Companions. By CAPT. M'CLINTOCK, R.N., LL.D. With Maps and Illustrations. Boston: Ticknor & Fields. 1860.

A very interesting account of another heroic struggle to rescue, or to discover the fate of, suffering fellow-men. These narratives are good, as showing what man can do and bear in a good cause, from high motives.

Poems. By the Author of "A Life for a Life;" "John Halifax, Gentleman;" &c. Boston: Ticknor & Fields. 1860.

We have met but two good poems in this volume, — "Two Hands upon the Breast;" and "Philip, my King." There may be others; but it is too much trouble to look for these few grains of wheat in bushels of chaff.

Seven Years. By JULIA KAVANAGH. Boston: Ticknor & Fields. 1860.

Pure, good, innocent stories; not very interesting nor amusing: but, if people must read novels, these will not do them much harm.

Sermons on St. Paul's Epistles to the Corinthians. By the late Rev. F. W. ROBERTSON, M.A. Boston: Ticknor & Fields. 1860.

We hope to have an article, before long, on Modern Sermons, — illustrated by the recent books of Bellows, Huntington, Bartol, Robertson, and Beecher. We shall then return to this volume.

A Trip to Cuba. By Mrs. JULIA WARD HOWE. Boston: Ticknor & Fields. 1860.

As witty and bright as is its author; who has flashed herself into her book, and made something as readable and agreeable as heart could wish, for the joy of a summer's day.

Self-Help; with Illustrations of Character and Conduct. By SAMUEL SMILES, Author of "The Life of George Stephenson."

> "This above all, — to thine own self be true;
> And it must follow, as the night the day,
> Thou canst not then be false to any man."
>
> SHAKSPEARE.

Boston: Ticknor & Fields. 1860.

Anecdotes of men who have "achieved greatness." Suggestive, instructive, and with good motive-power on a not very high plane.

New Miscellanies. By CHARLES KINGSLEY, Rector of Eversley. Boston: Ticknor & Fields. 1860.

Kingsley is Kingsley here, as always.

Poems. By SIDNEY DOBELL. Boston: Ticknor & Fields. 1859.

Goethe says that "most modern poets put too much water in their ink." Mr. Dobell is no exception to this remark. Like most other recent poets, he has found it necessary to have a poem on the model of Faust. Manfred, Paracelsus, Festus, and we know not how many more, sing the same song of profound speculation united with reckless dissipation, — a sage and a *roué* rolled into one. Mr. Dobell follows suit with *Balder*.

Gotthold's Emblems; or, Invisible things understood by Things that are Made. By CHRISTIAN SCRIVER, Minister of Madeburg in 1671. Boston: Gould & Lincoln.

Christ in History. By ROBERT TURNBULL, D.D. New and revised edition. Boston: Gould & Lincoln. 1860.

To be noticed hereafter.

The Still Hour; or, Communion with God. By AUSTIN PHELPS, Professor in Andover Theological Seminary. Boston: Gould & Lincoln. 1860.

One of the books of which we can never have too many.

The Historical Evidences of the Truth of the Scripture Records stated anew, with Special Reference to the Doubts and Discoveries of Modern Times. By GEORGE RAWLINSON, M.A. Boston: Gould & Lincoln. 1860.

Mr. Rawlinson has edited the new edition of Herodotus, — a noble work; to which he has added very learned Essays, containing all now known of Assyria, Babylonia, &c., from the cuneiform writings. This knowledge he has here applied to the defence of revelation.

The Limits of Religious Thought examined. By HENRY LONGUEVILLE MANSEL, B.D. Boston: Gould & Lincoln. 1859.

We shall give this book a more thorough notice hereafter. At present, we only say that it is a thoroughly conscientious and very able work, which deserves to be carefully read. It will not be without its influence on many minds; as its influence may be seen in the recent change of opinion of Prof. Huntington, who has plainly made the book a study.

ACKNOWLEDGMENTS.

1860.

Jan.	24.	From Society in Keene, N.H., for Mr. Gangooly, "to aid him in his studies, and establish him on his return"	$76.38
„	„	From Subscribers to Monthly Journal, in Clinton	6.00
„	„	„ a Friend in Brunswick, Me., for Monthly Journal	5.00
„	25.	„ a Friend	5.00
„	„	„ Rev. Dr. Robbins's Society, Boston, as a donation	217.36
„	„	From Rev. Dr. Bartol's Society, Boston, with the request that $60 of the amount be given to Rev. William A. Baldwin's Society, Fon du Lac, Wis.	172.64
„	27.	From Subscribers to Monthly Journal, in Hingham	7.00
„	30.	„ Society in Somerville, for Monthly Journals	24.00
„	„	„ „ Belfast, Me., „ „ „	30.00
„	„	„ „ North Chelsea, for „ „	18.00
„	31.	„ Walker, Wise, & Co., for Books	186.25
„	„	„ Rev. Dr. Newell's Society, Cambridge, as a donation	135.00
„	„	„ Society in Marlboro', for Monthly Journals	12.00
„	„	„ „ Belmont, „ „ „ additional	2.00
„	„	„ „ Leominster, for „ „	28.00
„	„	„ Subscribers to Monthly Journal, in Sherborn	6.00
„	„	„ „ „ „ Barre	8.00
„	„	„ Rev. Dr. Bartol's Society, Boston, additional	10.00
„	„	„ scattered subscribers to Monthly Journal, in Jan'y	86.27
Feb.	2.	„ Society in Fairhaven, for Monthly Journals	13.00
„	„	From Rev. C. S. Locke, West Dedham, for Monthly Journals	10.00
„	4.	From Rev. Richard Pike's Society, Dorchester, for Monthly Journals	14.00
„	5.	From Rev. Fred. Frothingham's Society, Portland, Me., for Monthly Journals	31.00
„	„	From Society in West Roxbury, for Monthly Journals	25.00
„	„	„ Subscribers to Monthly Journal, in Lunenburg	9.00
„	7.	From Rev. Ed. J. Young's Society, Newton, for Monthly Journals	68.00

Feb. 7.	From Rev. A. B. Muzzey's Society, Newburyport, for Mr. Gangooly	$40.00	
	From the Sunday School	10.00	
			50.00
„ „	From Rev. Dr. Hill's Society, Worcester, for Mr. Gangooly		48.00
„ „	From Rev. R. R. Shippen's Society, Worcester, for Mr. Gangooly		33.00
„ „	From Society in Eastport, Me., for Monthly Journals		20.00
„ „	„ Subscribers to Monthly Journal, in Brookfield		5.00
„ „	From a Lady, through Rev. Dr. Newell, for the Book Fund	$20.00	
	For general purposes	20.00	
	For Indian Mission	10.00	
			50.00
„ 8.	From Subscribers to Monthly Journal, at Staten Island, N.Y.		11.00
„ „	From Brunswick, Me., for Monthly Journals, additional		2.00
„ „	„ Portland, „ „ „ „		1.00
„ 9.	„ Rev. James Martineau, to balance his account		50.98
„ „	„ Dr. Newell's Society, Cambridge, additional		1.00
„ „	„ Society in Somerville, for Monthly Journals, add'l		4.00
„ „	„ „ „ West Cambridge, „ „		15.00
„ „	From Rev. Dr. Hall's Society, Providence, R.I., for Monthly Journals		65.00
„ „	From Chicopee, for Monthly Journals, additional		1.00
„ „	„ Society in Burlington, Vt., for Monthly Journals		15.00
„ 10.	„ Subscribers to Monthly Journal, in Rockport, Ill.		8.00
„ 14.	„ „ „ „ „ Chicago, „		5.00
„ „	„ Society in Marblehead, for Monthly Journals		15.00
„ „	„ „ Ashby, „ „ „		10.36
„ „	„ the "Mite Society," Marblehead, as a donation		21.00
„ 15.	„ Society in Petersham, for Monthly Journals		27.00
„ „	„ Subscribers to Monthly Journal, in Ware		3.00
„ „	„ Sherborn, for „ „ additional		1.00
„ „	From Mr. John McCarty, as first payment for the Van Polanen Chapel and lot in Bridgeport, Conn.		1700.00
„ 16.	From Subscribers to Monthly Journal, in Marietta, O., additional		5.00
„ 17.	From Louisville, Ky., for Monthly Journals		50.00
„ „	From Mrs. S. M. Lawrence, Oswego, N.Y., for Indian Mission		10.00
„ 18.	From Society in Fitchburg, for Monthly Journals		58.00
„ „	„ „ „ Sterling, for Monthly Journals		45.00
„ „	From Hawes-place Society, South Boston, for Monthly Journals		18.00
„ „	From Rev. A. P. Putnam's Society, Roxbury, for Monthly Journals		54.00
„ „	From Rev. A. P. Putnam's Society, Roxbury, for Mr. Gangooly		66.00
„ 20.	From Subscribers to Monthly Journal, in Kingston		7.00
„ „	„ a Friend, for Indian Mission		5.00
„ 21.	„ Subscribers to Monthly Journals, in Sudbury		4.00
„ „	„ Society in Littleton, for Quarterly Journals		20.00
„ „	From Rev. A. Woodbury's Society, Providence, R.I., as a donation		92.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Unitarian Rooms, 245, Washington Street, Boston."

Preachers.	Address.
Horatio Alger	Marlborough.
Geo. Bradburn	Athol.
Caleb Davis Bradlee	North Cambridge.
H. W. Brown	Worcester.
Charles T. Canfield	Walpole, N.H.
C. A. Cutter	Cambridge.
F. C. Capen	Boston.*
William Cushing	Clinton.
Charles Brace Ferry	Boston.*
E. B. French	Holliston.
Gerald Fitzgerald	Boston.*
J. K. Hosmer	Cambridge.
William H. Knapp	Quincy.
Thomas S. Lathrop	Boston.*
J. F. Lovering	Boston.*
Richard Metcalf	Meadville, Pa.
Henry L. Myrick	West Cambridge.
George Osgood	Montague.
J. C. Parsons	Gloucester.
D. C. M. Potter	Mattapoisett.
J. Mills Peirce	Cambridge.
Thomas H. Pons	Boston.*
James Richardson	Groveland.
Edward Stone	Framingham.
E. Vitalis Scherb	Boston.*
George W. Stacy	Milford.
Edward C. Towne	New Haven, Conn.
Loammi G. Ware	Boston.*
Henry Wescott	Cambridge.
Daniel S. Whitney	Southborough.
J. B. Willard	Still River.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.

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ABLE MINISTERS.

(A FEW CHARACTERISTICS OF THEM.)

1. AN able minister is one who has a definite purpose; who has not a general and vague intention of doing good by preaching about all subjects of morals, theology, art, philanthropy, politics, culture, and philosophy; but who has a distinct aim; something which he means to do, — something toward which all his efforts shall be concentrated. No one is more to be pitied than a young minister who goes blindly forward, groping helplessly about for something to say and to do; wondering what he shall preach about next Sunday; having a new theory of Christianity and of life with every new book he reads; and standing before his congregation, in the pulpit, like a mere mirror, to reflect whatever may be passing before him. The first condition of an able ministry is a distinct and clear idea of what a man wishes and means to do.

2. The second condition is, that this aim shall be to serve the NEW COVENANT; to bring men to a living faith in God's love; to make them see in Christ the manifesta-

tion of God's grace; to make them realize that salvation from sin is something present and certain; to show them God as a heavenly Father; to bring them to him through duty, through sin, through success and through failure, through joy and through bereavement; to show to them God's present, constant, universal grace, until they have it in their hearts, and find Christ there, and say, "Now we believe, not because of thy words, but because we have seen him ourselves."

3. And the third condition of an able ministry is dependence on the Spirit of God. The minister who is to have courage to undertake such a work for souls must do it in reliance on a higher strength than his own. He must be sure that God will help him whenever he asks for help. He must be perfectly and fully convinced that there is a wonderful power, which will cause his words to go freighted with influence from his lips, and will surely accomplish every thing which he desires to do. He must be so well satisfied of this, that he shall undertake every thing, however small, with an inward prayer, and never be afraid of any undertaking, however difficult, while he can utter such a prayer.

4. The fourth condition of an able ministry is the absence of selfishness. If a minister thinks of his own ease, his own position, his own rights; if he is not ready to make sacrifices, and make them cheerfully; if he cannot lead the way in acts of generosity and self-denial,—he can accomplish little good. The ministers who have filled their churches with good works have been those who have done much more than their own share of them. "The good shepherd *goes before his flock*, and they follow him." But if a man is contending for his rights, or for his independence, or for his privileges; if he is looking out for a better place or a better salary; if he is suspicious and

jealous, and disposed to contend with his society about what he thinks due to him, — he had better not expect to do them any good; for he will not succeed in doing it.

5. A man, to be an able minister, must also have good sense. A single foolish action, an occasional foolish remark, a want of caution, an imprudent word, some weakness of manner, is often the dead fly in the ointment. We have known men seriously injured by some little coarseness or uncouthness of manners. But, if a man is really desirous of doing good, he will take pains to find out and correct these faults. Good sense is something not always to be acquired, we know; but we can always *borrow* it. We can always find some sensible man or sensible woman, whose advice will save us from injurious errors, if we are humble enough to be guided by it.

6. Let us also say, that good bodily health is essential to an able minister. The body of a minister is his chest of tools with which he does his work. Now, the best carpenter in the town could not do a job in a workmanlike way, if he let his tools get dull, rusty, and gapped in their edges, — the handles off of some, and the points of others broken. Suppose that Ole Bull is to give a concert; and he carelessly drops his violin into a tub of water, then dries it by the fire till it is warped, or leaves it lying on the grass all night in the dew, or on the ground all day in the sun. All his skill, we think, would not enable him to achieve any marvellous melody. But what do ministers do with *their* instrument, far more delicate and susceptible than any made of wood or iron? They sit, day after day, in a hot study heated by a close stove, stooping over a desk; they take no regular exercise; give their lungs, throat, and bronchial tubes no systematic training; do not speak at all during the week; and then, on Sunday, speak three or four hours in a close, unventilated room. They eat all

sorts of indigestible food; tax their brain irregularly, — doing no work with it for several days, and then working all Saturday night, keeping themselves awake by strong coffee. Is it a wonder that their tones are lifeless, their voice instinct with no electric fire, their words not shot forth with any magnetic energy; that hearers subside into the corners of pews; and that mothers grow distracted in keeping the poor, tired children moderately quiet? The apostle prayed that God would preserve his friends' spirit, soul, and BODY blameless unto his coming. Ministers may have blameless *spirits*, filled with piety; blameless *souls*, replete with intellect and morality: but unless they have also blameless bodies, full of solid muscle, strong lungs, good digestion, sound brains, and healthy blood, we cannot be able ministers of the New Covenant.

Henry Ward Beecher told us once, that he prepared his sermons by *sleeping a good deal* in the week; "for," said he, "if the minister does not sleep during the week, his congregation will be sure to sleep on Sunday." There was sense in the remark. How can one who is half asleep himself keep other people awake?

Then as to the management of the voice. We remember, that, when we were in the Divinity School, there were some of us who thought it quite beneath our dignity to learn how to use our voices; we thought that to take lessons in elocution would make us insincere and artificial. We did not know that we spoke already in a most unnatural way, and that the object of taking lessons was to learn to speak naturally. We have all suffered from that error through life. Every public speaker needs to learn the science and to practise the art of speaking. He needs to know how to keep his lungs full of air, how to stand, how to articulate, how to express by the tones of his voice what he wishes to convey. All this is an art to be learned;

and not till he has learned it will he be able to read and to speak naturally.

When we think how much beauty and meaning there are in the Bible, which may be interpreted by good reading; how much better than a commentary may be a single correct emphasis; what light may be flashed into the minds of a congregation by a tone or an inflection; and then when we consider how the Bible is handled by so many blundering, mispronouncing, and monotonous readers in all our pulpits; when we remember the drawling, the whining, the mock-solemnity, the unnatural stiffness of intonation, by which ten thousand congregations are every Sunday defrauded of the delightful food which God's word contains, — we feel disposed to cry out, that of all pulpit-reforms, just now, the most important is that the minister should learn to read distinctly, articulately, and naturally. Mock-solemnity is bad; triviality is bad; pretended earnestness is bad. The art of good reading consists of three things: 1. Good articulation, enunciation, and pronunciation; 2. An understanding of what we read, and interest in it; 3. An understanding and interest in what we read *while* we are reading it, — that is, to think then of what we read; not of ourselves or of our audience.

These are a few hints toward making able ministers.

THE NECESSITY OF FAITH.

An article in the February number of the "Monthly Journal" suggested to me that another might well be written on the importance of *genuineness* of belief.

There is a great deal of faith, so called, which has no title to the name; which, in a map of the soul, would

properly be set down in its unexplored regions. That is not faith, which, because it is the doctrine of a respectable sect or a favorite minister or an eminent saint, is received by another, on the ground that it would be presumptuous to doubt what is so well established. That only is the faith of the individual, which he has recognized, face to face, as living truth.

All genuine belief vitalizes action. It is the root from which the life appears and manifests itself; it is the framework of bone upon which the outward form is built. A man has strength and ability just in proportion to his faith, — no more, no less. "By faith," said Christ, "ye shall remove mountains."

Now, a great deal that passes under the name of *faith* has no reality whatever. It does not seem to me unjust to say, that a great many professing believers of hard doctrines do not even know what believing is. If a man tell me that he believes that he is totally depraved by nature, and that, unless he repent, he shall suffer eternal punishment; and yet continues in a careless, thoughtless life, without one effort, apparently, to avert such a threatening doom, — I know that he does not really believe what he asserts; for, if he did, he would use his whole energy, and make any sacrifice, to escape such peril. If another tell me, that only by subduing the lower nature and living from the higher, by the sacrifice of every unworthy, selfish impulse, can we become receptive of the spirit of God, and attain true happiness; and yet I see him giving himself up to easy pleasure, or pursuing the path of ambition, — I know, that, though he may think himself sincere, he is self-deluded. We always choose the gain which seems to us the greatest, and value less the price we pay than the attainment of that which we desire earnestly. Now, it is undoubtedly better to believe a little with the whole heart, than to believe a

great deal carelessly. Whatever we receive as truth must be accepted in the very centre of our being, that it may work through the whole nature.

And this brings us to a position which is not enough regarded, — the necessity of self-examination. This duty is not without its dangers. There is a morbid kind of introspection, which is a corrosive process, and injures far more than it benefits. But there is a searching of the soul in the light of the spirit of God, — a conscious opening of all that is within before him, — which is necessary for a healthful condition of the inner life, and forms the basis of all earnest prayer. How can we ask our heavenly Father to give us such things as we need, if we know not what these things are? We may, indeed, ask vaguely; we may fancy that we submit all things very humbly to his will, and desire only what he sees good for us: but our dear Father wills that we, his conscious children, come with our conscious wants to him; that we go to him hungering and thirsting for those things, the need of which we have indeed realized. Do we believe in prayer? Then let us take no idle requests before our God, but ask for such things as we really want and are truly desirous to receive.

This search of the soul, if faithfully continued, will discover that which we hold as real, abiding faith; and from this will grow, in every sincere Christian heart, a belief which shall be sufficient for every want; a childlike confidence in God; and a sense of personal relation and nearness to him, through his Son Jesus Christ.

HYMN.

THOU Grace Divine! encircling all, —
A soundless, shoreless sea,
Wherein at last our souls shall fall, —
O Love of God most free!

When over dizzy steeps we go,
One soft hand blinds our eyes;
The other leads us safe and slow:
O Love of God most wise!

And though we turn us from thy face,
And wander wide and long,
Thou hold'st us still in thy embrace,
O Love of God most strong!

The saddened heart, the restless soul,
The toil-worn frame and mind,
Alike confess thy sweet control,
O Love of God most kind!

But not alone thy care we claim,
Our wayward steps to win:
We know thee by a dearer name, —
O Love of God within!

And, filled and quickened by thy breath,
Our souls are strong and free
To rise o'er sin and fear and death,
O Love of God, to thee!

MISSIONARY LABORS IN ILLINOIS AND INDIANA.

Rev. James Freeman Clarke,
Sec. of the Am. Unitarian Association.

Dear Brother. — The past two months I have occupied chiefly in missionary labors in Central Illinois and Southern Indiana; leaving my pulpit at Alton, in the care of Rev. Mr. Staples of St. Louis, a part of the time, and returning from my missionary fields to spend a part of the sabbaths with my own people. Some account of these labors is due to the Association, which has furnished me with books and the means of defraying my expenses; and, I trust, will not be devoid of interest. If I give too much detail for publication, I leave it with you to omit or condense at your pleasure.

Shelbyville, Ill. — This is a town of two thousand population, about eighty miles east of Alton, on the Terre-Haute, Alton, and St. Louis Railroad; and the county seat of Shelby County. The "Christian Church" was freely granted for a religious service; and I preached to about a hundred people, on the Unity of God, and the necessity of a true spiritual worship of the Father, in connection with rational views of Christianity, in order to the conversion of the world. At the close of the sermon, the pastor of the church (Rev. Mr. Bastion) made remarks, commending the views that had been presented to the people, and agreeing in the main with the Unitarian doctrine, though taking exception to the name, and to a few of the expressions that occurred in the discourse.

As the society over which Mr. Bastion is pastor is connected with that branch of the church known as "Dis-

ciples," or "Christian Reformers," and agreeing mainly with Alexander Campbell of Bethany, Va., I was not prepared for so near an agreement with Unitarian views. But I afterwards found that Mr. Bastion was not alone among the ministers of this church in rejecting a Trinity of *persons* in the Godhead, and in holding that the Son is subordinate to the Father, and the Holy Spirit a divine influence, the Spirit of truth, having no personality distinct from God.

At the close of the services, I offered the works and memoirs of Dr. Channing, the Lectures of Dr. Peabody, the discourses of Dr. Eliot on the Unity of God and other subjects, the "Monthly Journal of the Association," and the "Christian Inquirer," to the people; but the Unitarian body was so unknown in the community, and my hearers generally members of the Christian and Methodist churches, that not many had the inclination to satisfy themselves further; although they had given a very respectful hearing, and offered the use of the church whenever I wanted to come again. I made a few presents of Dr. Peabody's Lectures, some old numbers of the "Quarterly Journal of the Association," and some tracts, to the pastor and others; and concluded my visit with a feeling of satisfaction that I had made our views better known and understood among our fellow-Christians of this town, excited no hostile feeling, and left some seed of truth to germinate in the minds of the people. The only strong prejudice I encountered was from the proslavery sentiment of certain Democratic politicians, who spread a report that the Unitarians are strongly imbued with abolitionism: and the Democratic paper of the town, in a rather friendly notice from the editor (a member of the Methodist Church), thought my teachings had "a *tendency* to abolitionism;" concluding with an argument in favor of slavery as a divine institution, in which

he said, "We believe that slavery is in accordance with the spirit of the Bible."

Shelbyville is an old town, settled originally by emigrants from Kentucky; and is in the borders of Egypt. As I did not discuss the question of American slavery, I was quite struck with the discovery that our religion has *a tendency* to promote universal emancipation; and, as this sentiment is increasing in Shelbyville among the more intelligent class of people, I did not regret the discovery of so logical an inference, believing it would do good rather than harm.

Terre Haute, Ind. — This is a city of twelve thousand inhabitants; situated on the east bank of the Wabash, a hundred and sixty miles from Alton. It is a growing and prosperous city, from which railroads diverge in several directions. Religiously, it is mostly under the influence of the popular Orthodoxy and Catholicism. There are a few intelligent and influential Unitarians in the community; and there is a small Universalist society, owning a neat church, but not in a prosperous and growing condition. This society is now without a pastor; and, I am told, is not likely to have another very soon. It has had too many pastors, many of them staying only a year, and some only a few months; and, with all these changes, Spiritualism has come in, and done its customary work in attracting the people to "spiritual circles" and to the meetings of "trance-speakers," and in undermining their faith in Christianity, causing them to think they have found something better, in this modern necromancy. Poor souls! they have no ear for the heavenly truths of the gospel, and the voice of God in the divine word; but they can sit, in credulous superstition and wonder, and listen to the "rappings" of "familiar spirits," and the rhapsodical nonsense of entranced mediums, as if it were the very word of life!

The fourth Sunday in January, I preached in the Universalist Church in Terre Haute to sixty or seventy persons; which was a better audience than I had reason to expect, as I was a stranger, and there was a lady "trance-medium" holding forth at the same hours in a public hall. In my audience there were some good Universalist brethren; and Professor Royce and his lady, intelligent and cultivated Unitarians; and a Mr. Jones and his family, who used to sit under Dr. Dewey's preaching in Washington City: and, from these friends, I met with a very cordial reception. We have another excellent friend here in the Hon. W. D. Griswold (who was absent in New York), from whom I have received several kindnesses, and who will give a helping hand to our cause whenever the time arrives for any movement to be made here. That time, however, has not come yet; although it would be very gratifying to the few friends I have named if a Unitarian society and ministry could be established here. A set of Channing's works, and some other smaller Unitarian books, which I left here, I trust will be a good seed planted in a fertile soil.

Paris, Ill. — Returning homeward from Terre Haute, I stopped at Paris, a prosperous town on the railroad, and spent two evenings in lecturing and preaching to the people on moral and religious subjects; and occupied my days in conversations, and in selling books and tracts on Liberal Christianity. "The Christian Church" would have been at my service, but was occupied on the same evenings. The Court House, however, was freely tendered to me; and as the court was in session through the day, and the building was situated in the centre of the town, it was, on the whole, the best place, being well warmed and conveniently located. An intelligent audience of a hundred people or more attended upon my services, including some

of the lawyers from the neighboring towns; and I found a kind and generous hospitality in a good Universalist family. The very *sight* of a Unitarian was a curiosity to some people in this community, and a subject of comment as he passed on the street. A preacher of this order had never visited the place before; and the inhabitants, being largely from Kentucky and Tennessee, and having moved into Illinois at an early period, were scarcely acquainted with the Unitarian name. The Universalist missionaries, having preceded us in all these parts, are much better known; and there are many good people who heartily embrace this faith.

I made the acquaintance in this town of Rev. Mr. Fillmore, the pastor of the Christian Church (Campbellite), and presented him with a copy of Dr. Peabody's "Lectures on Christian Doctrine." I understood him that the doctrine of three equal persons in the Godhead was not generally preached or believed among the ministers of this denomination, and that the Messiahship of Christ they regarded as the fundamental article of the Christian faith. I afterwards met with the Rev. B. K. Smith, another preacher of this order; and he expressed himself emphatically in opposition to the doctrines of the Trinity and of total depravity.

Nevertheless, I found in the churches of this denomination a hymn-book in use, containing hymns in which Christ is worshipped as God; and trusting to one of these good brethren, in one instance, to select a hymn, and lead the congregation in singing it, at the close of a Unitarian discourse, I was surprised with an ascription of praise to "God the Son." The selection was evidently made without perceiving the objectionable line, as I cannot think my Christian brother had any *intention* thus to contradict the sentiments of my discourse. Doubtless the time will come

when these hymns will be altered or omitted, so as to conform to more rational views of the worship of God.

Before leaving Paris, I disposed of several copies of Peabody's Lectures; chiefly by gift, however, as there is not much wealth in these Illinois towns, not many reading people, a very moderate degree of intellectual culture, and hard times with the masses of the community. In some half-dozen of these towns, between Alton and Terre Haute, containing each over two thousand inhabitants, there is not a bookstore; and there can only be found, in a corner of some of the mercantile houses, a few school-books, Bibles, and hymn-books, and a little stationery. The Methodist preachers supply their people with books; the Universalists do the same; and each sect has its colporters and missionaries. Denominational papers are taken in each church; and, the Unitarian literature being comparatively unknown, it does not meet with so ready a sale. Along the great highways of travel in the larger cities, where a more intellectual state of society is found, and farther north, where the stream of eastern emigration flows westward, a far greater demand for such reading would be found. When I remember that I am in the border of Southern Illinois, commonly called "Egypt," I feel that I am meeting with good success; and, if I can get the ministers and a few intelligent laymen to read our works, I am sure that, through their instrumentality, some good will be done. In places where I made a similar visit a year and a half ago, and again last autumn, I meet with a hearty welcome now, and larger audiences attend my meetings.

Litchfield, Ill. — This is a young city, about forty miles east of Alton, incorporated, and having nearly three thousand inhabitants. The iron-works and machine-shops of the railroad are located here, and the community is the most intelligent and enterprising between Alton and Terre

Haute. The people are largely from New England, and the place has grown up within six or seven years. I preached and lectured here on my return homeward; occupying the Presbyterian Church one evening, and the Baptist the next. It was a third visit, and I was greeted with a warm welcome. I had good audiences, sold some good books, and received evidence that a Unitarian church will be needed here as soon as a revival of material prosperity reaches this part of Illinois. Many of the best people in the community, several of the lawyers, the mayor of the city, and some of its leading merchants, are our open and avowed friends. Not much wealth has been accumulated yet, and an adequate salary could not easily be raised for the support of a minister; but the truth will live in the hearts of the people, and the day will come when a free and Liberal Christian church will be established here.

From Litchfield I returned home, and, after spending a sabbath with my own people, made preparation for a second journey into Indiana.

Evansville, Ind. — A journey of nearly three hundred miles, *viâ* Terre Haute and Vincennes, brought me to Evansville, on the Ohio River. Here I found a noble band of Unitarian Christians, with whom I passed two sabbaths, preaching in MARBLE HALL to intelligent and appreciative audiences of about seventy persons, drawn together by a permanent interest in our form of worship and doctrine, and not from any transient curiosity. During my visit, I made some valuable acquaintances, obtained a few subscribers to the "Monthly Journal of the Association," and sold about twelve dollars' worth of Unitarian books. The labors of Mr. Heywood of Louisville, in occasional visits and preaching in Evansville, have accomplished much good here, and are constantly spoken of with interest and affection. A warm friendship also exists for Mr. Hosmer (who

preached here six months), and a high appreciation of his ministry. An arrangement is now made for preaching as often as once a month, by visits from Rev. Messrs. Heywood, Staples, Billings, and myself, until the society are ready to settle a pastor, which they intend to do at an early day. A man somewhat after the pattern of our brother Heywood of Louisville, Ky., is what they are waiting for. Some of the leading men of Evansville are in this movement, — men of fine character, of high social position, and of substantial ability (two of them having the chief management of the free schools of the city); so that there is every prospect of increasing growth and prosperity to our cause. Evansville has now eighteen thousand inhabitants; and, in a few years, there will be added to the existing churches a Unitarian house of worship.

Vincennes, Ind. — During the intervening week of the two sabbaths I spent at Evansville, I paid a visit to Vincennes, gave a lecture, and distributed tracts and books in exposition of the Unitarian faith. I was cordially introduced by letter, and received as a guest into an excellent Presbyterian family, and visited among Episcopalians, Methodists, and Catholics, conversing freely with them upon religious subjects, and leaving among them copies of Peabody's Lectures and Dr. Eliot's Discourses; and to the President of Vincennes University (Rev. Dr. Chapman) I sold a set of Dr. Channing's works. I found quite a number of persons favorably disposed towards our views, and a small "Christian" society, of the Campbellite persuasion, whose church, I was told, would be at our service when not otherwise occupied.

Charleston, Ill. — Returning homeward, I passed four days in this flourishing town, — the county seat of Cole's County; a place of two or three thousand inhabitants. It was my second visit, and I received a cordial welcome.

The Christian Church was placed at my service for two evenings; and, on the fourth evening, I gave a lecture in a public hall to a large and intelligent audience. In my religious meetings here, as elsewhere, I gave invitations, at the close, for remarks from any who felt disposed to take part either in friendly discussion or in prayer and exhortation. Some of my meetings were largely in the nature of a conference, and the best of feeling and Christian sentiment prevailed. In the pastor of the Christian Church I found an excellent friend, to whom I gave copies of Peabody's and Eliot's Discourses; and I found also a noble Christian young man here, — a merchant, who had been a member of Dr. Eliot's congregation in St. Louis during his youth and early manhood. It was pleasant to hear him speak in terms of reverence and affection of the good influence Dr. Eliot's preaching had exerted upon his mind in forming his precepts and character. I was his guest during my stay, and persuaded him to subscribe for the "New-York Christian Inquirer," that he might have a weekly messenger of our faith in his household. He would be very glad to have a Unitarian church established in Charleston; but the time has not come yet. The seed we have sown there may grow and be harvested at some future day. Several influential citizens incline to our views: but their families are in the existing churches; and they will perhaps do as much good, for a time, in exerting a liberal influence where they are, as if they undertook a separate movement.

From Charleston I returned home, having accomplished two very interesting visits into Indiana, strengthening the faith and good purposes of our brethren at Evansville, and scattering the good seed of the kingdom throughout the whole distance, — at Litchfield, Shelbyville, Charleston, and Paris, Ill., and at Terre Haute and Vincennes, Ind.;

emptying a large trunk-full of books and pamphlets, about half of which were sold, and the other half given away; and receiving about enough for preaching to pay for the gratuitous distribution.

The Wrong Passenger. — Many old numbers of the "Quarterly Journal of the Association" having accumulated at home, I took them with me to give away on the cars; and, generally, they were politely received and read: but in one instance, as it happened, I "waked up the wrong passenger." On the passage from Terre Haute to Charleston, I passed through the cars, selecting the most intellectual of the crowd, to whom I gave copies of the "Quarterly Journal." Seeing a gentleman of strongly marked features, and a good mental and moral development, I offered him a copy, which he took into his hands very cautiously, and, when I had passed on a few steps, called me back suddenly, handing out the pamphlet towards me, and saying, "Here, sir: I donna want this. I'll read nothing with that name on it," pointing to the word "UNITARIAN" in the title. "I'm a Presbyterian, and belonged to the Scotch Kirk in Scotland."

I explained to him that I meant no offence in offering the pamphlet; that it was a free gift; and that I thought it probable he might like to read what this class of his fellow-Christians had to say for themselves. "Fellow-Christians!" he said. "They're no fellow-Christians! They donna believe in Christ, nor consider him more nor a mere man. I know all about it, an' I'll read none o' your writings."

I replied, that I thought he was much mistaken in supposing that the Unitarians did not believe in Christ, or that they thought him a *mere* man; and that it would be better to read what they had to say for themselves, instead of condemning them unheard and unread. But not wish-

ing to produce an excitement in the car, and the rumbling of the wheels making it difficult to say any thing to advantage, I passed on, and left my Scotch fellow-passenger to his own cogitations, and the amusement of those who sat near enough to hear our conversation, and to witness the indignant rejection of the Unitarian pamphlet.

All of which is respectfully submitted by

Your friend, and fellow-servant of Jesus Christ,

J. G. FORMAN.

ALTON, ILL., Feb. 28, 1860.

A STRAY LEAF FROM THE BOOK OF KINGS.

THE history of the Jews, in the Old Testament, has the merit of being the most open-hearted of all histories. You see, not the face alone of the clock, but the smallest wheel within. You are told, not merely that the political machinery stops, but what cog has fallen out of its place. You are shown the *cause* of the people's suffering, when they fell into captivity or by the sword; and, again, the reason of their prosperity, when they triumph and are blessed.

This makes the peculiar value of the Book of Kings as a public instructor. Divine Providence does not have to be doubtfully asserted: it stands out in bold relief everywhere. Jehovah's justice is fearfully vindicated upon the nation and upon individuals alike. Righteousness bears its own reward with it, and iniquity does not have to wait long for its deserved judgment. Only that the annals are so exceedingly brief, the writer apparently supposing so many things understood without being expressly stated;

and, other books having perished which would throw light on what is obscure, it is needful sometimes to compare together widely separated passages, in order to feel their truth and harmony. This the Cambridge Professor Blunt has done, in his book entitled "Undesigned Coincidences;" and, in the case of David, with remarkable results. His great crime is brought into the fore-front, as the turning-point of his eventful story. Up to that double deed of infamy, he is the favorite of heaven and earth: from that fatal misstep, every thing about him is changed, as it was to Cain after his murder. The partial success of Absalom seems to have sprung from his father's forfeiting the confidence of a religious nation, and trampling upon the best-known laws of God. David's own conscience turned coward. His own sense of ill-desert made him expect ill. He seems hardly surprised at any calamity; because God is just, and "of our pleasant vices makes the instruments to scourge us." He does not complain of the misery, so darkly contrasted with his former glory: he accepts it as merited chastening, — as earthly compensation for acknowledged transgression.

Hardly is it too nice an inference, that Joab's insolence, his wanton disobedience to the royal order which would have spared Absalom's life, his assassination of the successor to his generalship of the Lord's host, his intrenching himself away from the capital in a sort of baronial independence, his dictation to the sovereign to leave off lamenting over his murdered son, came from his conviction that David was the sick lion whom any strong beast might safely kick. When Joab actually suffers himself to be involved in the treason of Adonijah, David seems to remember that the conspirator was an accomplice in Uriah's murder: so he suffers the thorn to prick in his side, and leaves it perhaps to a beardless boy, certainly to a sovereign just entering upon

his brittle authority, to avenge the innocent blood, shed by this brave and lawless warrior, upon a head he dared not touch himself.

But it is a very curious fact, observed by no cursory reader of these artless annals, that the Ahithophel, whose counsel was felt to be so immense an advantage to Absalom in his rebellion, had a reason, whose weight David bowed before in silence, in conspiring against the anointed King of Israel. He was doubly related to Uriah, — by marriage and by blood. He could not be indifferent either to the infamy or injury inflicted upon his own relatives. No other opportunity had offered itself to show how the wound rankled; no other blow could prove how cruelly he had been struck. Absalom felt, perhaps, that Bathsheba's grandfather would not refuse his great service to the avenger of this unatoned wrong, — unatoned to the family, certainly, whom David had so wantonly outraged. And he did not mistake his man. Ahithophel's suggestion, that Absalom should publicly commit the last offence upon his father's bed, looks like a long-matured retaliation in the spirit of the national law and the national sense of right.

At any rate, if this minute development of that Divine Justice, which so often commends the cup we have poisoned to the poisoner's own lips, seems too strained, we cannot help seeing the "recoil" of David's sin in the curses which rained down upon the national idol, as he fled, with such meagre following, from the city he had himself brought within the Israelitish domain, — the Jerusalem he had won, enriched, adorned, and made glorious. The people's heart had turned against him, and, he knew, deservedly. The people's voice of condemnation was echoed in his own conscience as the voice of the Great Judge. God had done every thing for him, and he had returned it all by such an example of wholesale profligacy as would have hurled his

nation down the precipice of utter abandonment; as would have made Jerusalem (what Josephus declared it was in his day) as base as Sodom, and guilty as Gomorrah. No wonder that he commanded his faithful adherents not to resent the insults which were showered upon the bareheaded fugitive; that he declared it was Jehovah's hand, and no more than his own desert. As his experience had shown the world how fidelity could be rewarded, his experience was to show as conspicuously that sin in high stations must be as distinguished for its suffering, its remorse, and its infamy.

THEOLOGICAL KNOTS.

BY SAMUEL M. SMUCKER, OF PHILADELPHIA.

THERE is no phrase which expresses more clearly the nature and the contents of the Orthodox system of theology, according to our apprehension of it, than the one we have prefixed to this paper. It implies, that what is termed Orthodoxy is, in substance, a collection of tangled, inextricable, and contradictory enigmas, which are destitute of all clear and lucid utterance of truth; the one portion of which does not correspond or harmonize with the other, and which no person can possibly entertain, or honestly believe, unless by suspending the exercise of that sublime faculty of reason, more correctly termed "common sense," which is the universal standard among men on all other subjects of human reflection and scrutiny.

Let us glance briefly at several of the involved and convoluted contradictions which the received Orthodox system palpably contains.

I. The first and most remarkable of these knots, which deserves our attention, refers to the dogma of the Trinity. See, for a moment, what a tangled web *that* is! The Orthodox theory asserts, that the Godhead, or Supreme Being, consists of three separate, distinct, and co-equal persons; and yet that one single nature, or essence, pervades all three, thereby constituting them one entity, or being. Each separate person is God, even when separately taken; consequently, each of the three possesses infinite and boundless attributes. Now, if this were so, the result would inevitably follow, that there would be in existence three different and separate sets of infinite powers and attributes, existing at the same time, and operating in the same universe. This is impossible; for one single set of *infinite* powers and attributes would alone occupy and fill the universe. Thus, if the Father, as God, possessed omnipresence separately, he would bear such a relation to universal space as absolutely to fill it by that mysterious diffusion, whatever its nature may be, which we term omnipresence; and hence it would be impossible for the second omnipresence of the Son, as God, and for the third omnipresence of the Spirit, as God, to exist, and to have a potential and real operation at the same time, in the same universe. This is evident from the nature of an acknowledged law of the universe, by which no two entities, whether physical or intellectual, can exist or operate in the same point of space at the same time. If this remark applies with truth to the divine omnipresence, it is equally applicable to all the other infinite attributes of the Deity.

II. The three persons of the Trinity are held, by the Orthodox system, to be not only co-equal in nature, but also co-eval in point of duration. Each of them is eternal as to past existence: that is, all were equally without beginning. To imagine an infinite God who had a "beginning

of days" would be preposterous; and such a conception is rejected by Trinitarians. Nevertheless, it is a fundamental element in their theory, that the Son was *generated* by the Father, and that the Spirit *proceeded* from the Father and the Son: *generat Filium, spirant Spiritum Sanctum.* If this be true, how is it possible for all three of them to be co-eval in point of past existence? If one person generated another, does not that conception imperatively involve the logical necessity of admitting the prior existence of the one to the other? If one being proceeded from two others, must not those other two have existed before his generation, or procession from them, began? Can a son be as old as his father? Must not the father be pre-existent to his offspring?* But then they call this generation of the Son and this procession of the Spirit an *eternal* generation and procession. Does not this expedient only make the knot still more tangled and inexplicable? The phrase "eternal generation or procession" is a contradiction of terms and a palpable impossibility; for procession and generation are both processes which necessarily involve successive stages of activity and development. We might as well speak of an instantaneous progress; of a being who was at the same time good and bad; of a person who was at once white and black. It does not remedy the absurdity of a thing to clothe it in new language, to invest it with the delusive drapery of specious phrases; for its essential nature will still remain unaltered and the same.

Hence we infer, that, if the Son be generated by the Father, he must be posterior in origin, and secondary in date of existence, to the Father; and also, that if the Spirit had not an independent existence, but proceeded from the Father and the Son, none of them are eternal, none are

* Ps. ii. 7: "Thou art my Son; *this day* have I begotten thee."

self-existent, except the Father only. Hence, as eternity and self-existence are essential elements in the nature of the Supreme Being, even according to the theory of the Orthodox, it is evident that neither the Son nor the Spirit can possess that attribute of divinity, according to their own premises. The Father alone remains, as possessing this quality: the Son and the Spirit enjoy only a derived existence, which has been drawn from that of the Father originally, and afterward expanded into that of the Son, and consummated in the elaboration of the Spirit.

III. Trinitarians hold that Christ had a twofold nature, — one purely human, though without sin; the other, wholly divine, — and that these two distinct natures were mysteriously combined in the *unio hypostatica*. They further teach, that the divine nature of Christ was so intimately connected with the human as to form one being; and that his divine nature was so closely identified with the nature of the Father and the Spirit, that, thus united, they constituted but one essence. Now, if these positions be true, will it not necessarily follow, that Christ's *human* nature may and will become combined or united, in a greater or less indefinable degree, with the divine nature both of the Father and the Spirit? And, if this be true, then the nature of neither the Father, the Son, nor the Spirit, could have been originally infinite; for that which is infinite cannot possibly receive any accession or *addendum* to its existence or its nature, in any form, whether of body or of spirit. Hence, by maintaining this theory of the union of a divine nature with a human in Christ, the Trinitarian threatens to assail the doctrine of the divine nature and attributes even of the Father; and thus he verges, in fact, upon the confines of atheism, by depriving the universe of the presence and existence of any God whatever. Or, if any connection might exist between Christ's human

nature and the nature of the Father or Spirit, the completeness of the union between the two natures of Christ with each other is disturbed; and then follows a disarrangement, — an intricate knot in the approved machinery of the vicarious atonement.

IV. The Orthodox theory of the fall of Adam, its causes and its consequences, is another knot which seems to us insoluble. According to that statement, that event was very little better than a disgraceful failure on the part of the moral Governor of the universe. How so? Thus. It is admitted that God is a being of infinite benevolence: hence, in creating the world, his purpose was to promote the happiness of the sentient beings whom he placed in it. At the same time, as a being of perfect holiness, he designed that all his sentient creatures should also be holy. The perfect holiness and happiness of his creatures would also be promotive of his own glory, by the exhibition of an order of beings whose character and career were so elevated, pure, and consonant with his own nature. To accomplish and realize these designs on the part of the Creator, it was necessary that man should continue in the same position, and retain the same moral qualities with which he was created. Any deviation from his original purity would change man's relation to his Creator; would alter his own future destiny; would transpose his position in the universe; would transform the appearance of the world itself, making it a very different world from that which God had originally created. Certainly the occurrence of such a catastrophe would be a great calamity. It would be no compliment to the power and providence of God, who could not avert such a disarrangement of his plans, such a marring of his handiwork, such a total deterioration in the condition and destiny of his creatures. Yet this is precisely the very calamity which has occurred, according to

the Orthodox theory. The serpent — itself a creature of God — defeated the very end, which, of all others, was most acceptable to the Supreme Being; for which, in fact, he created the world and the human race: and the Almighty is then put to it to find an *ex post facto* remedy or expedient by which he may retrieve the disaster to some extent, and bring *a portion* of the victims of Satan's artifices back again to their original destiny. A more lamentable failure on the part of an infinite Being could not well be imagined.

V. Not less illogical and contradictory is the Orthodox view of the nature of the vicarious atonement of Christ. According to it, sin is the violation of the infinite law of an infinite God: hence it is in itself a boundless offence, and requires an infinite atonement. It became necessary, therefore, that Christ, as the second person in the Trinity, should die for man, in order to achieve that atonement. But Trinitarians assert that the divine nature in Christ *did not* suffer; because the divine nature is, under all circumstances, impassible: it was only Christ's human nature that suffered. If this be so, where was the "infinite atonement"? and in what respect did the death and sufferings of Christ differ from those of any other great and good man? It will not do to answer, "The altar sanctifies the gift." This is merely complicating the knot; because no altar, however great, can change the essential nature of the sacrifice placed upon it, transforming *the finite into the Infinite.* Not even the high altar of the great Temple of Solomon at Jerusalem could transform an unclean offering, placed upon it, into a clean one; or could re-create the hateful body of a swine into the acceptable meat of a bullock. Neither could the presence of the divine nature in Christ affect or dignify human sufferings.

VI. Orthodoxy has tangled together another Gordian knot by its view of the divine foreknowledge. Either

that theory of God's foreknowledge and absolute decrees must be abandoned as unscriptural and irrational, or the Deity must be regarded and described as the most cruel and malignant of all the beings of whom we can conceive. Orthodoxy teaches, that, by the fall of Adam, the whole human race became totally corrupt; "and that, as a consequence of that corruption, uncounted millions of human beings have suffered the penalty of eternal misery; — that, without the divine assistance, they cannot possibly escape such a fate; and that, therefore, innumerable millions, who are not of the elect, in the ages to come, will endure the same infinite miseries." All these horrors result from the sin of Adam, with which they had nothing to do; for it is admitted, that, had not Adam fallen, these calamities would not have supervened.

Now, we say, that if God foreknew and foresaw these things, as he must have done, by virtue of his omniscience, and if he still persisted in the creation of a universe whose fate he knew would become so disastrous, and pregnant with incalculable miseries to so many sentient creatures, he must be the most cruel being of whom we can conceive. If he were supremely benevolent and good, why did he not either avert these calamities, or abstain altogether from the creation of a world, in which, as he foresaw, the destiny of his creatures would become so indescribably wretched? Surely absolute non-existence or oblivion would be far preferable to a destiny of such awful suffering as becomes the experience of the millions of the fallen and non-elect of the human family.

VII. Speaking of the co-ordinate eternity of the three persons in the Trinity, — an attribute which is essential to their divinity, — we are reminded of another knot involved in the Orthodox theory of that subject. If the Spirit proceeded from the Father and the Son, that procession could

not have been eternal; for an additional reason, — namely, because *some interval* of time must be allowed for the generation of the Son to take place. The Son must have been generated before the procession of the Spirit from him could even have commenced. The Spirit could not proceed from the Son before the Son existed; and, as the Son's existence was produced by a process of generation, some time is inevitably necessary to allow that process to take place. Hence the procession of the Spirit was posterior, in order of time, to another process which preceded it. Therefore it is absurd to say that the Spirit is co-equal in point of duration with the Father, or even with the Son; and he is consequently destitute of an independent existence, without beginning, which is essential to his divinity. To answer that both the generation of the Son and the procession of the Spirit were eternal, is merely to increase the darkness by complicating the absurdity.

THE HINDOO MISSION.

[The following are extracts from letters received from Mr. Dall by the last mails from India.]

Written afloat on the Ganges River, steamer "Charles Allen," returning to Calcutta; as due you from that city by the outgoing mail of the 8th of November, 1859.

DEAR BROTHER CLARKE, — Since I wrote you last, I have seen and heard enough to fill many letters. I am the captain's guest, as you remember: and it happens, that, by reason of the number of passengers down, I've at present no cabin of my own; so I write above-stairs, in the midst of lascars just now washing decks, and of children shouting in either ear. As we rush on through the keen morning air ('tis now eight o'clock, A.M.), I have the rare sensation

(in India) of feeling my hand so stiff with cold as with difficulty to hold the pen.

Among the good things gained by this trip, let me mention, as they occur to me, and "without any order," (1) that the place of richest opportunity for us, I am more than ever convinced, is Calcutta. There are no such bodies of young men to influence in any interior city that I have yet visited; say, among them, Mongheer, Dinapore, Ghazeepore, Benares, Allahabad, Cawnpore, Lucknow, — some of them nearly as populous as Calcutta Proper. Instead of seven or eight hundred younger and older *talkers* (to give them no better title), some of whom visit my room almost every day in the year, I find missionaries at Dinapore and Patna, who tell me that they preach and argue, in the face of frequent ridicule, in the bazaar; but *never pray* there, because the tone of feeling excited does not allow of it. "How many natives have joined the standard you hold up?" I asked of three brother-missionaries whom I called to see in Dinapore three or four days ago. "One," was the reply: "we have but one native Christian here." The wife of one of the missionaries was about suggesting the name of a second convert, but was gently met with "No: not he. Don't call him a Christian: he has disgraced the Christian name." I could enlarge greatly upon this point, but must not now. Suffice it to say, that, the more I see of India, the stronger grows my conviction, that the metropolis of British India (Calcutta) is the place for us. There may God help us to establish ourselves; cover our heads, in due time, with a good, substantial building for residence, for schools, for Sunday services, and perhaps a *press* of our own (not needed just now), and give us more than a name to live! I am led to believe that the "Metropolitan Press" speaks to all the interior as no up-country paper begins to do. Within a fortnight, Europeans of standing

in the heart of Oude and of Behar, men I had never seen, have addressed me as one they had long known. The two or three dozen discourses, lectures, educational addresses, &c., which the Calcutta press have generously circulated for me during the last four years, have been read with some approval, I am thus compelled to believe, in many parts of India. "If you are the Unitarian Mr. Dall of Calcutta, we know you well," has repeatedly met me where I least expected it, at various points of both of my two later journeys: viz., that of two thousand miles into Southern India (including the out and back) in May and June last; and this of twice fourteen hundred miles on the Ganges and about Northern and North-Western India, as at this time, — September, October, and November.

The only added fact I will now give in evidence of my persuasion that Calcutta is an unsurpassed point of missionary labor is the limited success of the American Methodist mission in charge of Dr. Butler, who sailed from Boston about a year after I did, and who, all say, is a strong and acceptable preacher. He, thinking, as I suppose (and, if so, erroneously), that to stay in Calcutta would be to trench on ground already occupied, and "build on another's foundation," proceeded at once to Lucknow; availing himself in part, if I am rightly informed, of the generous donation of ten thousand rupees to start missions in Oude, just given by Sir Henry Lawrence. I learned the other day in Lucknow, that, being past the middle age, Dr. Butler did not propose to himself to preach in a native tongue, or to acquire any Oriental language, but rather to act as bishop to other laborers (eight or nine of whom have lately arrived on the ground), so far as they would accept his guidance. He has a school of from thirty to fifty children in Lucknow; and another, perhaps as large, at Bareilly, whither he had gone when I called the other day at the old

palace, which the English authorities had assigned to him and his work. The people in and near Lucknow, so far as I could learn, are about half and half Mahometan and Hindoo: the Mahometans very bigoted, and, as in Calcutta and elsewhere, haters of Christ and of progress; and the Hindoos glad or willing enough to have their boys instructed in English (the language of power and preferment), but utterly prohibiting any instruction of the other sex. I have every reason to believe that Dr. Butler, our "Episcopal-Methodist" brother, has laid out his whole strength on his work, and done with his might what his hand found to do; yet, from all I hear, his chief success has been with European troops and other Western-born hearers, and not with Asiatics. I rejoice to hear him spoken of by all who know him, and whom I have met, as an eloquent preacher and heart-moving prophet of the gospel. Still, I cannot escape the conviction, that, had he located himself near or in Calcutta, instead of in the capital of Oude, he would have reached and truly converted heathen souls more than he has reached, and perhaps ten to one. At the same time, surrounded in Calcutta with I dare not say how many thousands of young men, progressively bent, and numerous enough to keep each other in countenance, who are both readers and *payers* for all we print (some nine or ten hundred thousand pages already printed by us in Calcutta), as well as of all you send us out (large boxes of good books every other month or so), I return from this survey of Northern India gladder than ever that we are what we are and where we are, — pure Unitarians in heart and mind, and fixed at the grand disseminating centre of mission-life for India (Calcutta).

(2) A second point of importance upon which this present journey has thrown considerable light is the possibly successful sale of our books in the larger towns by col-

porterage. If any of these places resembled Calcutta in its proportionate supply of readers of English and Christian books, I should feel far more encouraged than I do about it. I am tied by my furlough arrangements to this steamer, and her very brief delays at any one place: so that I have had only casual interviews with intelligent natives and with brother-missionaries; the last of whom seldom shake hands with me, by the way, even in the midst of proffered hospitalities, without frankly "hoping that I am making no converts." Native gentlemen have heard with surprise and almost incredulity what I have had to tell them of the open way in which "Young Bengal," in the metropolis, dares to attack and flout all idols as the toys of babes. "Up here," they say, "we hardly venture to whisper above our breath that we believe in *only one God.*" They would be drowned to death in public scorn if caught reading the Bible or any Christian book, so they say. Thus I have, at present, painful doubts of the success of colporterage in the inland cities.

CALCUTTA, Dec. 8, 1859.

Safe home once more, I find a noble pile of letters and home-papers on my table, which have been accumulating during the nine-weeks' absence. By the way, this protracted absence, to which I was compelled, by being attached as a guest to one steamer, to go and return, has given me more hearers than if I had been at home in Calcutta. I mean, by hearers, persons of either sex assembled for social prayer, singing, and Bible-reading, and a proper sermon. During the oppressive months of the autumn, few persons will turn out to church in Calcutta, without special grace to help them; and I could hardly have had forty new hearers, or even old and dear friends, gather at the mission-room at this season. From eight to fifteen gathered at our daily prayer-meeting in the steamer's ca-

bin, and twenty-five or thirty listened right gladly to the word God gave me to dispense, in the Military Hospital at Allahabad. We stopped on the way at a dozen different cities; and I had my eye out, as usual, for the distribution of reading-matter. Acquaintance and conversation also with the various passengers entering and leaving our boat from port to port gave me some opportunities of flinging a wayside seed. None of these objected to take "One Hundred Arguments for Unitarian Christianity," or Brother Cordner's "Historic Progress of the Doctrine of the Trinity." As a specimen of this sort of work, I met at Futteypore a noble and true-hearted native Christian man, — Mr. Gopee Nauth Nundy; who, in the height of the mutiny, barely escaped with his life, and is well known to have preferred death from his Mussulman jailers rather than renounce his faith in Christ. He had been converted truly to God by our Trinitarian fellow-Christians, and had shown the spirit of a disciple in calling at my room in Calcutta, where but one other brother-preacher of Christ — Dr. Boaz — has, if my memory serves, ever consented to come. Brother Nundy happened to put his head into the railway carriage in which I sat, while the train tarried at (his place of labor) the town half-way between Cawnpore and Allahabad. His face lighted up at once with a smile of welcome as he laughingly said, grasping my hand, "How are you, Brother Dall? Making no converts, I hope." — "Brother Gopee Nauth," said I, "here are some good Unitarian books for you, and some of our journals: what say you to these?" — "Thank you, thank you!" he returned: "I'll read them carefully." "Will you? Then take 'A Hundred Arguments,' 'Homeward Path,' and 'Life of Miss Clapp,' by good Dr. Robbins; and see what you can make of them."

Yours, C. H. DALL.

HYMN BY MARY, QUEEN OF SCOTS.

(Written in her Prayer-book, in Latin, a few hours before her execution. With an English translation.)

O Domine Deus!
Speravi in te:
O care mi Jesu!
Nunc libera me.
In dura catenâ,
In misera pœnâ,
Desidero te.
Languendo, gemendo,
Et genuflectendo,
Adoro, imploro
Ut liberes me.

O Father, my Maker!
My hope is in thee:
O Jesus, dear Saviour!
Now set my soul free.
From this my hard prison,
My spirit, uprisen,
Soars upward to thee.
Heavy chains, cruel pains,
And these wretched soul-stains,
Urge my longing to thee.
Thus groaning and moaning,
And bending the knee,
I adore, and implore
That thou liberate me.

EXTRACT FROM DR. HUNTINGTON'S TRACT,

"WHAT DO YE MORE THAN OTHERS?"

(Printed in 1847.)

WE claim to have outgrown the ritualism of Rome, the narrow exclusiveness of Calvinism, and the assumption and intolerance of Oxford and the English Church. We have cast off the gross conception of God as more than one in his nature; seeing plainly that that honest mistake had its origin in a Pagan mythology. We have rejected the poor absurdity, so injurious to the sublime office and simple dignity of the Saviour, that the Deity suffered in his person and in our stead to satisfy his own stern indignation, and as a sacrifice to himself, — himself being very God. We have refused so to trifle with intelligible Scripture as to take, in place of the truth written there, — that man is formed in the image of God, and, though liable to sin as to virtue, yet his child, and naturally capable of obedience, — we have refused to take, in place of that inspiring truth the unworthy dogma, that we are born in the fatal likeness of evil spirits; and we congratulate ourselves, and thank Heaven, for being set free from those dark delusions. We are glad and grateful to be on the returning way to the simplicity of our Master and his gospel; to see in the Supreme Spirit one tender Father; in Jesus, a Saviour, and His Son; offering forgiveness, if we will have faith in him, and repent; teaching us righteousness, brotherly love, and purity of heart in daily action; and disclosing to us, by example and precept, that to live like him is life immortal; in our own natures, to read the capacity either to be miserable in sin, or to find joy and strength and ever-growing excellence by serving devoutly that Father, and by believing and following humbly that Saviour.

THE ELECT LADY.

A SERMON ON MRS. ELIZA LEE FOLLEN.

[Arthur Helps, in his "Conquest of America," says, that the next best thing to knowing how to make a good rule is to know when to break it. Having made a rule against long articles, we broke it, in our last number, by a very long article on Mr. Huntington's Trinity. Having made another rule against the insertion of sermons in our monthly, we directly broke it, and wisely, by the publication of a good one by our brother Bartol. Then we broke it again, and judiciously, by inserting an interesting account of Horace Mann by our brother Allen. To be sure, we knocked off the text, and tried to reduce it from the homiletic form to that of a magazine article; but the experts probably penetrated with ease the thin disguise. And so now another exception to our rule arises, in the instance of a sermon upon Mrs. Follen, which we here print.

It is good, in a monthly like ours, to bid farewell to the friends who leave our earthly company for the companionship of saints above, by a few such sincere words, however inadequate. Such words we here endeavor to say concerning a Unitarian Christian who has lately left us, — a friend of Dr. Channing, and an earnest believer in the simplicity of the faith of Christ. Such a one ought to be spoken of to Unitarians in a Unitarian magazine.]

"The elder unto THE ELECT LADY, whom I love in the truth; and not I only, but also all they who love the truth for the truth's sake, which dwelleth in us, and shall be with us for ever." — 2 JOHN, 1, 2.

THIS elder is the Apostle John. He calls himself "the elder," or "the old man," perhaps because he was then the oldest of the apostles living, — the oldest of all the leaders and teachers of the Christian Church. His letter is short: perhaps he was too aged and too feeble to write long letters. It was written to one of his Christian friends, whom he calls the elect lady. Some persons have thought that this lady was Mary, the mother of Jesus, because she was certainly *the* elect lady among all women, and because John the apostle was left by Christ as her adopted son. But it is not likely that Mary was alive when John was so old;

nor likely, that, if written to her, we should not have been told so by the church traditions; nor likely that he should have thought it necessary to warn her against the heresy of those who denied that Jesus came in a real human body.

Others say, that the word translated "lady" was a proper name, and that her name was Kuria, — "the elect Kuria, whom I love in the truth." That may be; but against it is the fact, that the adjective ought, in that case, to follow the substantive, — "Kuria, the elect;" as in the third Epistle it reads (in the Greek), "Gaius, the well-beloved." The word "Kuria" is the feminine of "Kurios." "Kurios" means lord, or master: "Kuria" means lady, or mistress. One stands for the master of the household; the other, for its mistress. You know that we have abbreviated these two words into Mr. and Mrs.; but, one or two hundred years ago, they were always spoken full, — Master So-and-so, and Mistress So-and-so. These are the Latin forms, of which the Saxon are "lord" and "lady;" both of which words signify the heads of the household, who distribute the bread daily to the family and to the poor.

There is something touching and tender in the fact, that the Apostle John here calls himself neither apostle, bishop, nor saint, but simply THE OLD MAN. That is all the authority he claims, all the rank he assumes, all the title he covets, — the authority, position, deference, due to age. He had outlived all the apostles, — all the early disciples of Christ. He was the only one alive, perhaps, who had seen the Master. But as old wine purifies itself by throwing off all that is harsh, unassimilated, and fiery, and retains at last only the purest essence, the sincerest aroma, of the vintage: so, from the mind of the apostle, the fiery zeal of his youth had passed away; the special theologies, so dear to his manhood, had become less important. Now all he

has to say is contained in the three words, — love, truth, obedience; and all that he insists on is that one should abide in the teaching of Christ himself. "I love you in the truth," "for the truth's sake, which dwelleth in us, and shall be with us for ever." — "I am glad that your children walk in the truth." — "I beseech you, that we love one another." "And this is love, — that we walk after his commandment."

You will notice, also, that not now, as when he wrote the Gospel, does he insist on the doctrine of the Divinity of Jesus, or the Word; but rather on the doctrine of the HUMANITY. The chief danger seems now to him to be, of forgetting the Humanity of Jesus, — that Jesus Christ has come in the flesh; that is, as a real man. But, to him, all things were finally taken up into these broader generalizations of TRUTH, LOVE, and OBEDIENCE. This is one of the blessings of age, when it thus enlarges mind and heart. Age should always liberalize; and it usually does liberalize. Those whom we knew years ago — earnest but narrow zealots for some special form of Christianity — we meet again, and find them ripened and mellowed, and with sympathies grown so large that they can embrace all who love the truth and obey the good.

Notice, again, that John calls this Christian lady to whom he writes the "ELECT" or "CHOSEN" lady. All Christians are called, in the New Testament, "elect." But this word "elect," and this doctrine of "election," have been much misunderstood, and great harm done by the error. It is supposed to mean those arbitrarily chosen by God for eternal happiness in heaven, without regard to character: but, in reality, it refers, not to heaven, but to earth; not to eternity, but to time; not to reward, but to privilege; not to enjoyment, but to labor. It means, chosen to an opportunity, — gifted with the privilege of doing a special work.

Every Christian is thus chosen for a work, — chosen to do something great and good, — and has a peculiar opportunity. The Jews were a "chosen people," — "an elect nation;" not chosen to go to heaven, but to do a work and have a privilege here on earth. Christ, the Messiah, was the Elect of God (Luke xxiii. 35), but chosen and elect to be the Christ, the Messiah, the Mediator of the Divine Love, — chosen, that is, for a work here in time. This principle of election runs through all of God's dealings with mankind. He chooses some for special work; gives them peculiar privileges, education, and influence; not because of any merit of theirs, but *because he chooses them*. It is a mystery why *we* should be born and educated in New England, and others in Africa or New Zealand; why *we* should be taught Christianity, and they idolatry; we educated to virtue, and they to vice. God has an order, and chooses the world to be thus varied: that is all. But this election is to responsibility. "To whom much is given, of them will much be required." The elect are to be judged, and, if they have received five talents or ten talents, will be called to account for them.

Now, all Christians were called elect, because every one has the power of doing a special work for God in the world. The moment we are lifted out of the darkness of a merely selfish life, and invited to live for truth and love, — the moment we begin to do so, we at once become members of Christ's family, and are serving him in the world. No work done on earth compares with that accomplished by the humblest servant of God. His work is for eternity; while much of that which seems greatest, and makes most noise in the world, is only for time, and then disappears for ever. He who, every morning, begins the day with the purpose and intention of doing God's will, not his own; who says, "Thy kingdom come;" and who asks

strength from God, — strength, sweetness, insight, — may be sure that God will choose him to do something really good and great during that day; not something which seems so, but something which is so. This is the doctrine of election which it does us good to believe in. The more firmly we believe in it, the better we shall be. It will not make us presumptuous, because balanced by responsibility; but it will make life glow with brightness, and the world overflow with beauty and hope.

But as one star differs, in the divine firmament, from another star in glory; so, in the firmament studded with sparkling souls, some shine with a royal or queenly light; others only twinkle with pure but faint lustre. This, again, is an election of God, — *election within the election.* Some are elect among the elect; and no reason can be given for that, either, but the mystery of the Divine Will and Wisdom. Why God should have made Arcturus, Lyra, and Sirius so much brighter than he made other stars which are as near to us as they, is a pure mystery, hidden in the plan of creation. Why to some souls should be assigned the power of a Pascal, a Milton, a Channing, is also a mystery. But these stars shine for the good of all; these souls radiate light for the good of all. We all carry our urns to be filled at those fountains of illumination. All things work together for the common good; and all things are *ours*, — whether Paul, Apollos, or Peter, — when we love and serve God.

So much for the meaning of election. But now observe the next phrase, — "the elect lady."

Christianity, as soon as it was born, accepted woman as fellow-worker with man in its field of labor, and on a perfect equality with him. The apostle himself speaks of women as *his* fellow-laborers. Christianity did a great

thing for mankind when it thus gave to women the same work as to men; choosing them as fellow-workers with man for the truth. Everywhere else, women were counted far below men: but, in the church of Christ, there was "neither Jew nor Greek, bond nor free, male nor female; but all one in Christ Jesus." Everywhere else oppressed, degraded, uneducated, — made the tool, the servant, the slave, the plaything of man, — in the church she at once rose to the same level. There she had the same truth to believe, the same knowledge to acquire, the same Master and Saviour to love, the same law to obey, the same work to do. The foundation of this great equality was laid by Jesus, when he said, "God made MAN, at first, *man* and *woman;*" and he completed the structure in his law of marriage; uniting man and woman, not at the will or caprice of the man, but for ever. When, by the well of Samaria, he talked, with a woman, of the divinest truth, and when he revealed himself, after his resurrection, first of all to women, he led the way to the equality of the two in his church.

Last Sunday afternoon, as the setting sun shone on the pure snow of Mt. Auburn, was laid to rest there the form of AN ELECT LADY, whom many hearts loved in the truth, and loved for the truth in which she lived and walked all her days. ELIZA LEE FOLLEN was a woman chosen by God, — elect among the elect. She had a work to do in this world; and she faithfully labored at her appointed task, without haste and without rest. *Without haste;* for she never bore the marks of hurry, of anxiety, or of one overburdened with toil. She was always fresh and vigorous in mind and heart: not locked in to any workshop of narrow routine, but open to receive all influences, and be interested in all generous activity; keeping the old, but taking in the new. *Without rest;* for no one ever

more fully realized the worth of the hour, or more economized time, or accomplished more by a consistent and energetic activity. Whether she devoted herself to the teaching of the young, to writing books of instruction for children, or to labor in the cause of the slave, the same energy, devotion, and generous self-sacrifice, were always manifested. Yet no one, in sacrifices, more fully followed the Saviour's command: "When thou fastest, anoint thy head and wash thy face; that thou appear not unto men to fast, but to thy Father in heaven." She never seemed to be making sacrifices, or encountering hardship, or renouncing any thing; all was done so easily and cheerfully.

There was something, as all have noticed, which kept her young. She did not seem to be seventy years old. She overflowed with youthful life; took an interest in all events and persons; was ready for new things and fresh friendships. There was a remarkable elasticity, perhaps, in her temperament; but that does not wholly account for it. She kept herself young by sympathy with the young; but that was not all of it. The past did not weigh on her: time left no weight of regret, of remorse, of sad hopelessness, behind it. Yet she was not a mere optimist: she saw evil plainly enough. Her moral sense was quick to detect all wrong, and denounce it; but there was no poison of bitterness in her veins or heart. I think she always was ready to pardon the wrong-doer while condemning the wrong done. In her last illness, in her delirium, she would speak of wrong actions, but add, "There is this excuse, however." Mercy and truth met together in her soul: righteousness and peace had kissed each other. I am here reminded of what Robertson says, in one of his sermons, concerning Jesus, — that he denounced Phariseeism with terrible severity; but to the Pharisee himself he said, —

tenderly almost, — when about to show him his fault, "Simon, I have something to say to thee." She was kept young, I think, mainly by this confidence in human nature, and trust in the fundamental goodness of mankind. It is a belief in the radical depravity of man which makes us grow old. We shrink from our fellow-creatures; we are shut in to our own small life. We cut ourselves off, by want of faith, from the great, flowing tide of human affections, desires, and purposes, which is the life of mankind. We scowl upon it, and satirize it, and pour floods of theological and religious sarcasm upon it; and so we leave our own hearts dry and empty. I think satirists and censors do not often keep such youth of heart. I have seen young men who thought it wisdom to detect base motives everywhere, and to trace every thing back to selfishness and meanness; and they were older at twenty-five than she was at seventy. She may have had wrinkles in her face; but they had wrinkles in their heart. Her confidence in individuals, and hope for all persons, was amazing. The room where she sat was illuminated by her smiling joy in all of whom she spoke. Some people flatter those who are present, but slander the absent. She did neither the one nor the other; but she always, you might be sure, spoke much better of you in your absence than she would do in your presence.

This is the fountain of perpetual youth at which she drank. We need not go to Florida to find it in a region of never-fading blossoms: we can find it nearer, by learning to love and respect all our fellow-men. It pours ever-fresh youth into the soul, not the body; and, when the soul is full of life, it informs and transfigures the body, so that it also seems always young and fair.

When the antislavery movement began in this community, Dr. Follen and Dr. Channing took an early interest

in it. Dr. Follen, a German, who had labored and suffered for liberty at home, could not refuse the call to labor for it here, and suffer here also. He not only adopted the antislavery truth, but identified himself with the antislavery body; which Dr. Channing, equally sincere in his convictions, was not at first, certainly, prepared to do. Mrs. Follen was one with her husband in this cause. She was willing, with him, to sacrifice position, comfort, friendships, influence, and to be one of a despised and humble body. I do not know what her sacrifices were; but I know they must have been great. But, having put her hand to the plough, she never complained or looked back. She encountered poverty, the altered eye of friendship, the loss of that social station to which her husband's genius and learning and her own talents and connections would have entitled her. She laid all these, without regret, on the altar of humanity; and, for twenty years, went on faithfully doing her work in that cause.

Let me conclude these imperfect remarks concerning our friend with the words of another elect lady, — her near friend and fellow-worker — composed in reference to the sad death of CHARLES FOLLEN, who ascended to heaven in a chariot of flame, from amid the dark waters, just twenty years ago. I recite it from memory, and perhaps not correctly; having not seen a copy since that time.

"O Father! from the happy spheres
Wherein thou dwellest, hear the hymn
So faintly uttered 'mid the tears
Which make the eyes, which shed them, dim.

O Jesus! through our stricken souls
Thy free, o'ermastering spirit pour,
To bear us onward, though there rolls
The oppressor's wrath our feet before;—

That, when our work on earth is done,
This pure soul, taken from our need,
May welcome us before the throne
With the glad myriads of the freed."

BOOK NOTICE.

Self-help; with Illustrations of Character and Conduct. By SAMUEL SMILES, Author of the "Life of George Stephenson." Boston: Ticknor & Fields. Pp. 400.

THE leading idea of this book seems to be, that nothing truly valuable is to be obtained without labor; and that labor, well directed and faithfully pursued, will overcome all difficulties. The object of the work is a noble one; namely, to assist young men, just entering upon the struggle of life, by instances of successful effort. His illustrations are drawn from all ranks and classes, principally among Englishmen; though a few American instances are cited: viz., Audubon, for perseverance; Washington, for order and economy; and Dr. Channing, for resolute self-culture.

One of the most instructive chapters is that upon Industry and the British Peerage. It shows that the Peerage, instead of being a worn-out aristocracy, living upon the traditions of the past, as some suppose, is in reality fed from the industrial classes; and that a large part of the English nobility is of modern creation, the founders of the houses having been elevated from middle life within a century or two. Such is the Dukedom of Northumberland, which finds its head in a London tradesman; and the Peerage of Normanby, which was founded by a Yankee ship-carpenter.

This book would be a most useful present for a young man; and, unlike many useful books, it would be sure to be read; for it is more interesting than most novels.

ACKNOWLEDGMENTS.

1860.

Feb.	22.	From Society in Leominster, as a donation			$22.00
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THE LAW OF CEREMONIAL RELIGION; OR, RELIGION FOR MAN, NOT MAN FOR RELIGION.

An Essay; being an Attempt to define it from the Unitarian Standpoint.

THERE are many sacred things in the world. There are holy places, holy times, holy books, holy ceremonies, and holy offices. But, of all sacred things, none are so sacred as man. All the rest are made for him: he is not made for them. He is the end: these are the means. These are appointed for his use, to develop his nature and to feed his soul. He is not sent into the world for their sake: they are sent into the world for his sake.

Jesus declares this to be the case, in his very important and significant words concerning the sabbath. Important and significant, because they imply a view of religious ceremonies altogether different from that which prevailed at that time among the *Jews*, and different even from many views which are prevalent among *Christians* now. It is important, too, because the principle contained in it applies to many other subjects beside that of keeping the sabbath. To show this importance and these applications is our purpose now.

1. The sabbath is made for man, and not man for the sabbath. What does Jesus mean by this?

Jesus means to say, that, in considering how to keep the sabbath, we are to remember that the sabbath is a means, and human improvement and happiness the end. The practical bearing of this idea is very great. In all things, the end modifies the means: the end is fixed; the means, flexible. See how this applies in other matters. A man proposes to build a house. If the house is the end,—if his only object is to have a large, fine, showy house,—he builds accordingly, and his own comfort is sacrificed: his own tastes and wishes, and habits of life, must accommodate themselves to the requisitions of his fine house. But if the house is a means, and the comfort of himself and family the end, then the house must accommodate itself to these needs. So in furnishing his house. If to have fine furniture is an end desirable in itself, the house is furnished in one way: if furniture is considered as a means of home-comfort, the furniture is then chosen to suit the wants and tastes of the occupants. If a man considers good living an end, then health and comfort are obliged to give way to the enjoyment of a good dinner; but, if health is the end, then the dinner is modified accordingly. The rule always holds, therefore, that whatever is considered as an end in itself, good in itself, right in itself, remains fixed and unchangeable; but whatever is regarded as valuable, because it accomplishes something else, must be modified by the requirements of the end which it subserves.

Apply this to keeping the sabbath. The Jews thought, and many Christians think, that keeping the sabbath is an end in itself good and right, virtuous and beautiful, and not good solely because of its influence on the human mind. They thought, that to abstain from all labor on the sabbath was a duty to be fulfilled under all circumstances; like

telling the truth; like justice, purity, benevolence. If this were so, then it was wrong for Jesus to heal the sick on the sabbath, and for his disciples to pluck ears of corn on the sabbath. If sabbath-keeping is something right in itself, and sabbath-breaking wrong in itself, then it was no excuse for Jesus that he broke the sabbath in order to do good; for we must not do evil that good may come. But if, as he asserts, to keep the sabbath is good only because it does good to man, then he was right in doing works of mercy and love on the sabbath. The end, in this case, justly controls the means. The Jewish mode of sabbath-keeping then becomes pedantry and a degrading superstition. The letter controls the spirit, the substance is sacrificed to the form, and the end to the means. Moreover, since their own conduct in pulling their ox out of the pit on the sabbath-day showed that they understood this law where their own interests were concerned, Jesus justly charged them with hypocrisy. They broke the sabbath for their own convenience, but objected when it was broken for the benefit of others.

Something like this Jewish error still prevails among Christians as regards the sabbath. In fact, there is no sabbath in Christianity; and, where this Jewish name is kept, there is very likely something of the Jewish idea retained with it. The first day of the week has three names: its Jewish name is Sabbath; its Pagan name is Sunday; its Christian name is the Lord's Day, or the Day of the Master. So, too, it may be kept in a Jewish, a Pagan, or a Christian manner. Kept in a Jewish manner, it is made a solemn form, — an oppressive and melancholy period of abstinence and ritual worship, — and thus operates in a merely negative manner, in the way of restraint, like all other Jewish morality. Or the day may be kept in a Pagan way, as Sunday, — a day for merely earthly rest

and enjoyment; a day of indolence, in which mind and heart are dissipated and weakened. Which is the worse of these two methods of wasting these golden hours, we do not know. One leaves the heart gloomy; the other leaves it empty: both leave it estranged from God's love and peace. But the Christian method of using the Lord's Day accords with the spirit of the Master and with the great truth of our text. The day is given for man's best good; and the simple rule for using it is, so to occupy its hours that they shall not leave us worse, but better, — leave us happy, leave us strong. It is not to be passed in indolence or mere abstinence: it is to be filled with work. God works on the sabbath, and Christ worked on the sabbath; and Christians should also work, though differently from other days. There is the profitable work of reflection and recollection, — surveying the past and the future. There is work to be done for others, — for children, for the sick, for the poor. Then, beside work, there is refreshment. The disciples plucked ears of corn, and did eat; and Jesus justified them, though it was the sabbath. Whatever refreshes the mind and the heart without dissipating them is right and wise. Not foolish talking and jesting, which waste our strength of soul, but all deeper intercourse and communion of spirit, all conversation on lofty and generous themes, accords with the Christian use of the Lord's Day. Because it was made for man, therefore — said Jesus — the Son of Man, the true Man, who knows what man's needs are, is its Master. He is Lord of the sabbath; and it is his day, to do with it what he will. He is not bound by any legal yoke of ceremonial observance.

We would not say that the Christian is to carry this freedom into mere individualism, fly from social worship into the woods, and have no rule or method with respect to

his occupations. The moral law does not prescribe what dress we should wear; yet we find it convenient to dress like other people. It is not a religious duty to breakfast at six and dine at twelve; but, if the other members of the family do this, it is convenient to do the same. We are not morally bound to do every piece of work at a particular hour; but it is convenient to have some method in our workshop or on our farm. So, when our Christian friends and associates agree on certain methods and times of worship as most useful to themselves and the community, it is convenient to conform to them; and if our nonconformity interferes with their religious comfort, or separates us in our religious sympathies, then, unless for good reason, it is not right.

This, therefore, is the rule for the Lord's Day: Keep it so that mind and heart and soul shall be strengthened by its hours. If the sabbath or sacred rest of the Lord's Day leaves us in nearer communion with God and Christ and our brethren than it found us; if it leaves us with the peace of God and the love of man in our hearts, — then it has been well spent, no matter how we have spent it: but if, at its close, mind and heart are empty; if life seems unprofitable; if we are separated from God and estranged from man, unprepared for the duties of life and for the hour of death, — then we have been Christian-sabbath-breakers, no matter what we have abstained from, — no matter what ceremonial worship we have performed.

2. But the principle involved in this discussion applies to other parts of Christianity. It applies, for example, to the duty of reading the Bible. The Bible was made for man, not man for the Bible: it must therefore be read, not as if the reading it was an end in itself, but for the good that it may do us. Let us consider this point also.

There are three ways of treating the Bible, just as there

are three ways of treating the sabbath. We may read it in a Jewish, a Pagan, or a Christian manner.

The Jew regarded the Old Testament with superstitious reverence: it was a holy book, looked upon with awe, and regarded like a talisman, or charm. Many Christians regard the Bible now in the same way: it is a book to be worshipped rather than used. Their reverence for it is exactly like that which the Hindoo has for the Shaster, and the Mohammedan for the Koran. When they furnish the house, they get a Bible, and put it, handsomely bound, on the parlor centre-table; and feel somehow a little better and a little safer for having it there. So people read the Bible as though the reading of so many verses or chapters was to do them good in itself. There is something Jewish in all this.

Then there is another way of treating the Bible, which we will call the Pagan way. There are those who study the Bible critically and profoundly, but just as they would study Herodotus and Livy, — just as they would study the remains of Greek or Roman art. They study it in the mere interests of knowledge or of taste, apart from all personal use or application. They do not look up to the Bible, but look down upon it, — find fault with it, pick it to pieces, and please themselves in thinking how superior is their own intelligence to that of the barbarous prophets and rude apostles who wrote it. Of its living inspiration they have no feeling; with its broad tide of human sympathies they cannot sympathize: and its revelation of a personal God, speaking in all events, and calling his children to his love, seems to them quite unphilosophical; for the Pagan view of God makes of him only a sum of the laws of nature.

There is a third way, better than either of these. The Jew thinks that man was made for the Bible; the Pagan sees no living relation between them; the Christian con-

siders the Bible made for man. Its holiness is reflected from the holiness of humanity. It is sacred, because it sanctifies the heart and soul; lifting mortals to the skies, and bringing angels down; helping us to see the heavens open, and holy spirits ascending and descending to glorify our common life. He does not, therefore, put it on his table as a talisman, or read so many verses every day as a charm; nor, on the other hand, does he study it critically, or as a matter of taste. But, when his mind is in doubt, he goes to it for truth; when his heart is sad, he goes to it for comfort; when he has determined to be a servant of Christ, he reads it to find what Christ would have him do; when conscious of transgression, he reads it to find the way of pardon. Thus he finds it true that the Bible was made for man; and the deeper his experience of life, the more of truth he finds in it. The book is not his God to be worshipped, nor his master to be feared; but grows more and more his friend to be loved, and so full of human uses that he cannot doubt that it was made for man.

3. And, in the third place, the church was made for man, not man for the church.

Here, as before, the question is to be asked, Is the church an end or a means? If an end, it is immutable, and its forms and ceremonies must be unchangeable. If a means, then these forms and ceremonies may be changed so as to adapt them to the changing needs of man. The theory that the church is an end in itself, and that it has certain fixed ceremonies, offices, sacraments, and ritual, which were designed to be permanent, is a very common view; but, as it seems to us, not a Christian one, but imported from Judaism into Christianity. The Jewish ritual was fixed, and its ceremonies, in all their minutest detail, permanently laid down, in the Pentateuch: a fixed and hereditary priesthood was appointed, regular festivals and sacrifices prescribed,

and every thing arranged for permanence. We find nothing of this sort in the New Testament, — no rules of church-government; no lists of church-offices, with their titles and specific duties; no rules about times of worship, or mode of conducting it; no methods of church-discipline: from all which it would seem proper to infer, that no such permanence was intended. Nevertheless, we all know that half of the Christian Church, at least, spends half of its thoughts in anxious inquiries on these very subjects. They think it very necessary to discover which is the true church, whose ceremonies, priesthood, ritual offices, and creed were prescribed by Christ. They forget the previous question; which is, "Did Christ establish *any* particular church? and is not any church the true one, which brings souls to God?" If man was made for the church; if the church is an end, and not a means; if its worship and ceremonies are to be performed as duties in themselves, without regard to the effect they have upon the soul, — then it is very necessary to find out which is the true church, with its divinely appointed institutions. But if the church was made for man; if it is a means, and not an end; if its ceremonies are good in proportion as they make men better, — then the only question is, In which church can we get the most good and do the most good?

4. And thus, finally, we come to comprehend the great truth, that religion was made for man, and not man for religion. The gospel was sent to us because we needed it. When God calls us to love and worship him, it is for our sake, and not for his: if he commands duties, it is because our happiness and progress depend upon our fulfilling them. It is no compliment to the gospel to accept it merely because God has commanded us to believe it. The whole of Christianity — let us understand it so — is for our good; and our life and peace is the end, of which this is the

means. Therefore, the gospel is full of freedom: it is, throughout, a free gospel. The more that there is of love, joy, and peace in our religion, the more there is of the true spirit of Christianity.

Of all the holy things, therefore, which God has made, the most holy is man himself. He is the temple of God; for the spirit of God dwells in him: and, wherever a human being stands, there stands something holier and greater than the Temple at Jerusalem. God has made him in His own image, with power of insight, capacity of affection, energy of action. The mysterious depths and heights of his nature we do not yet half understand. His mysterious experience in this world has meanings and objects, of which, as yet, we have hardly an idea. His mysterious destiny in the other world, — the depths of being which he shall sound, the heights of knowledge which he shall climb, — eternity alone can reveal.

There is no phase of human existence in which we may not see some trace of holiness. The little infant in its cradle sleeps surrounded by sanctity; so that even the common saying runs, that, when it smiles, angels are talking with it. The most helpless creature existing — we see in it a future history which surrounds it with wonder. There is something sacred in the young man entering life, unstained, as yet, with its vices, — unsoiled with the dust of the world's crowded highway. There is something sacred in the young girl, full of pure hopes and aspiring thoughts; making sunshine in her home, and, wherever she goes, refining and purifying the thoughts of others. But there is something holy, also, even in the sinner, — in that dark experience where conscience struggles unsuccessfully with passion or selfish will; and, though cast down, is not destroyed, but continues still in the soul as an undying remorse. For man cannot escape from his own sacredness: there is a

wonder and a mystery about him which he cannot tame down by the most hardened worldliness. Make himself as little and as mean as he will, he is still the centre of the earth's horizon, — still the object on which the eyes of the universe are fastened, — still looked upon by Christ with infinite compassion, by God with fatherly love. His birth is sacred; for it is the coming of a new soul to the probation of time and the recompense of eternity. And what awe and mysterious sacredness gather around the deathbed, watch over the pale, motionless corpse, and solemnize the mind in the neighborhood of a human grave! It is man who makes all other things sacred. A church is not a holy place, but only brick and mortar, till men have worshipped in it. The Bible, fresh from the printer, is not a holy book, like that which has been worn by prayerful study, and has passed through the hands of parents and children; which has been read in the chamber of sickness and by the bed of death; which has been taught by parents to children, and has sanctified in the household the opening and closing day. And the sacredness of the sabbath comes from the sacred human memories and associations which hang around it; from the memory of the Son of man rising from the tomb; of the generations who have enjoyed and blessed its divine repose; and the millions who unite, in all their different temples and according to their various creeds, in the worship of the common Parent of us all.

This, it seems to us, is the deep-lying principle which differences the Liberal theology of ceremonial religion from the Orthodox theology of ceremonies. In the Orthodox communities, we hear sabbath-breaking spoken of as though it were a *malum per se*, like lying or cheating or cruelty. We hear, among them, reading the Bible commanded as though it were a duty in itself, like telling the truth and

loving God and one's neighbor. Many Orthodox men, indeed, — men like Robertson in England, and Beecher here, — rise far above this idolatry. So many Unitarians are bound by it, and have a half-and-half opinion of the absolute nature of ceremonial duty. But it is ours to go forward, not backward; to look forward, and to bear up and on the standard of Christian freedom, the oriflamb, which bears the motto of "the worship of the Father in spirit and in truth."

HASE'S "LIFE OF JESUS," AND THE CRITICISMS UPON IT.

THE "Independent" — Orthodox-Congregationalist — says of this work, "In the main, Dr. Hase contends for the historical veracity of the Gospels, in opposition to the mythical theory of Strauss. Indeed, his criticisms upon this point are so thorough and satisfactory, that every biblical student should put himself in possession of them. There are few such examples of compact, solid, historical criticism."

The "Monthly Religious Magazine" — Evangelical Unitarian — calls it, *per contra*, "a one-sided exhibition of the difficulties in the way of our traditional belief;" and says, that "one who asks our attention to such communications as are presented in this volume, should, at least, give the reader an opportunity to form some judgment of what can be said on the other side."

These two criticisms seem hardly to refer to the same book. One would think that they were certainly describing two works of an exactly opposite kind. The "Independent" considers it as, in the main, strongly and ably opposed to the negative and destructive doctrines of Strauss: the "Monthly Religious Magazine" speaks of it as though it

were all negative, with no positive element whatever. It does not even give the reader an opportunity of seeing "what can be said on the other side." The "Independent" thinks "every biblical scholar should put himself in possession of them." The "Religious Magazine" thinks it ought not to have been translated at all, but should have been kept for the use of those only who could read it in German.

The writer in the "Independent" does by no means approve of the work in all its positions, but states very distinctly, that, by conceding the existence of a legendary element in the Gospels, Hase admits what is a "subtle poison diffused over the whole body of Christian truth." But then, notwithstanding this admission, he advises that the book should be read for its solid and valuable criticisms. In other words, while the Unitarian shrinks from a book in which truth and error are mingled, and advises it to be let alone, the Orthodox organ recommends it as indispensable to every biblical student, *notwithstanding its errors.*

Thus the whirligig of time brings about its revenges. A Unitarian periodical objecting to the inquiry which an Orthodox periodical advocates and encourages!

Here is the good done by the scholars at Andover, by Horace Bushnell, by the Beechers, by Moses Stuart, and other such brave and earnest men. They have made all investigation possible, and laid open the way into all earnest, serious study. Let us thank God for their labors, and for the works which do follow them.

Wherein the "Monthly Religious Magazine" would dissent from the conclusions of Hase, the translator of Hase would probably dissent also; but he knows that there is a class who need such books, — an increasing body of men, harassed with doubts and serious difficulties which cannot be assuaged or relieved by any amount of sentimental

or rhetorical Christianity. They need cold, and even cold-blooded criticism, to cure the wounds inflicted by criticism. They distrust appeals to their feelings or their conscience. They must have arguments purely rational, and not outcries against infidelity. It is to and for such persons as these that the book was written,—for such as these chiefly it was translated. But we do not see why others, not sceptical, should not see and comprehend the course which the study of the life of Jesus is taking, and reap the benefit of such profound and earnest study. We believe that there are classes in our Sunday schools who would carry from the study of this book a better preparation for the possible doubts which may afterward assail them than can be gained in any other quarter. We believe there is no other manual in English, on the same subject, which is so suggestive, and leads to so many insights into the human side of the character of the Master. To be sure, it looks at the Son of man, rather than at the Son of God; but this is the true course of study,—that first which is natural (psychical), *afterward* that which is spiritual (pneumatical). We study "the first man" first, afterward "the Lord from heaven."

HARD TO KILL.

THERE is something about the Unitarian denomination which makes it very hard to kill. It has been dying ever since we can remember; at least, according to the distinct and positive assertions of the Orthodox editors, who ought to know. It has suffered from fightings without and from fears within. Its foes have been those of its own household. Within the last year, what assaults have been made on it by its own friends, real and supposed! THEODORE

PARKER and Professor HUNTINGTON join hands in declaring that it is not as pious as it ought to be. NEHEMIAH ADAMS and MONCURE C. CONWAY turn up at it the nasal demonstration of congenial contempt. Dr. BELLOWS and Mr. GAGE ("Theology Simmering") are jointly and severally distressed at its Suspense of faith. Dr. FURNESS does not think much of Unitarianism, except as a good medium for antislavery. JAMES MARTINEAU hastens to express his little sympathy with its general tendency, spirit, and doctrine. In truth, we can hardly recall any distinguished Unitarian leader or doctor, who has not, at some time or other, vindicated his claim to that position, by expressing his dislike or indifference to Unitarianism. We all do so, or have done so. We pass through this period of estrangement from our own denomination, as we pass through the period of measles or whooping-cough. This utter individualism masters all of us at some one period of our history.

> "Qui que tu sois, tu vois ton maître;
> Il est, ou fût, ou le doit être."

And, indeed, we should hardly respect any of our chiefs if they did not show their independence and liberality by an occasional fling at the doctrines or the practices of the Unitarian body.

With such leaders and examples, the laity are not slow in following in the same direction. Are they wealthy and benevolent? they give their money to the colleges, the missions, and the sectarian efforts of all denominations but their own. This is so well understood, that the Boston Unitarians have lately been systematically called upon to contribute toward the purchase of the Harrison-Avenue church edifice; that is, to help the Presbyterians buy it from the Unitarians. Very probably (we do not know) they may have given liberally to this purpose: it would

be like them to do it. But some of the largest and wealthiest Unitarian churches in Boston have seldom or never given any thing for Unitarian missions or Unitarian enterprises.

Under these circumstances, it may be said that Unitarianism is very tenacious of life. What other organization could have existed, as ours exists, with its leaders taking pains to find fault with it, and disown all loyalty to it; and its laity taking pains to disavow all obligation to encourage or support it? None.

What saves us, then? The absolute impossibility of being any thing but what we are. Just such a body as this is needed for just such people as we are. We may try ever so hard, but we cannot be any thing but Unitarians. It would, therefore, seem to be a better way for all to agree to stand together and work together on the *Unitarian platform*, as the only spot in the church where there is full freedom. Perhaps it is almost time to suspend this self-criticism. Let us work, brethren; for the time is short.

> "Are we not formed, as notes of music are,
> For one another, though dissimilar?
> Such difference, without discord, as can make
> The sweetest sounds."

We are very hard to kill. In fact, we are not to be killed yet, or for a good while yet. Perhaps we are to shoot up a higher stalk, to be clothed in a new outburst of summer blossoms, to hang heavy with another crop of autumn fruit. Certainly we have a great future, and a noble opportunity, if we could only cease a little while from this plan of self-scrutiny, introspection, and morbid consciousness. There is needed in the church a new theology, which shall make revelation natural, and religion supernatural; which shall show law and love in harmony. Only

some denomination occupying an independent position like ours can help to create such a theology. That it may be produced, freedom is necessary. We must tolerate excursions and exploring parties, whether they go off in the direction of naturalism or that of supernaturalism. We must not be accusing them of infidelity, on the one hand; or, on the other, of coquetting with Orthodoxy.

And again: we are in a position to contribute something toward the new ritualism of Christianity. Let us encourage all attempts to enrich and improve our public worship. Many such attempts may fail: meantime, they will lead to something better.

Any earnest effort to think, to work, to feel; any thing positive, creative, and additional, — deserves to be treated with respect: for any such effort, however feeble, however inconsequential, is better than the spirit which can only sit still, find fault, criticize all that is attempted, and do nothing itself.

SONNET.

COULD I, with golden harp and waving palm,
Content in heaven's eternal noon abide,
And sit serenely in the unchanging calm,
If but one human soul the gate outside —
Some wanderer here, still desolate and lost;
Some homeless heart, forsaken still and lone;
Or sinful soul on waves of anguish tossed —
Were doômed to long despair and endless moan?
Should I not cry, "O Father! let me go.
Lo! yonder weeps my brother and thy child.
Let me depart to ease or share his woe.
Haply, some message from thy mercy mild
Might bring him also in"? All souls are thine,
Dear Lord! and is thy love, then, less than mine?

MORISON ON THE GOSPEL OF MATTHEW.

We have waited a little before noticing this work, because we wished to read and judge it impartially. There is a temptation to which the editor of a denominational periodical is especially liable, — to praise without discrimination whatever comes from his own friends. It is quite impossible for editors to read every thing which is published, — very easy for them to praise the work which they have only glanced over. They have not read it, but can praise it *quand même*. Why not? It is written by a man in whom they have full confidence. They have opened it, and read it in half a dozen places. So they write with current pen something like this: —

"This admirable work, long expected and impatiently waited for" (perhaps it is a new lexicon or grammar added to the fifty already extant), "has at last been published. We congratulate the literary world on its acquisition. It will make an era in philology" (or criticism or theology, as the case may be). "It is a *live* book, original in the best sense, the fruit of ripe scholarship; and will win golden opinions, &c.; deep yet clear, gentle yet not dull;" &c., &c., *ad infinitum, et ad nauseam.*

The emptier a head is, the better can it write such criticisms as these, — as the empty drum makes the best music. We hope (yet with humble fear) never to present to our readers a specimen of criticism in that sort.

In examining a commentary on the Gospels, these four points are to be looked after: 1st, Its aim; 2d, Its method; 3d, Its philosophy; 4th, Its inspiration.

1. The Aim of Mr. Morison's book is the true one. It

is positive, and not negative; creative, and not destructive. This is not one of the books which may be characterized as the "it only means" kind of commentaries. Its object is not to show how little, but to show how much, there is in the New Testament. A true commentator should be like a California miner, with pick and spade diving into the earth (the letter) in search of gold (the substance and spirit). He should be fully possessed with the conviction, that there is a vein of precious ore beneath each sentence, — golden dust or golden nuggets, which have lain there since the first century, waiting for him to come and get them out.

This is the true practical and essential belief in the inspiration of Scripture. Few commentators have it. They may hold intellectually to the doctrine of plenary inspiraration, but they have no living faith in it. They treat each text, not in this California-mining way, but rather regarding it as a *box* into which a doctrine has been packed, and of which box the key was given to them at the theological school. The box has been opened a thousand times, and its contents examined: it is their business to open it for the thousand and first time; that is all.

But what joy fills the soul which has come to realize the inexhaustible depths of the divine word! AUGUSTINE felt it when he said, "Habet scriptura sacra haustus primos, habet secundos, habet tertios." THOLUCK felt it when he devoted a whole volume to the Sermon on the Mount; not exhausting its meaning at last, but only suggesting it. To some men, the inspired word seems like a dried nut, the kernel of which is withered away. It had a meaning once: it has none now. It meant something to the Jews: it means nothing to us. But, to others, it is an ever-flowing stream; the same always, yet always changing; bearing blessing on its surface, holding life hidden in its depths;

fed evermore from the fountains of earth and the clouds of heaven.

We do not say that Mr. Morison has all the fulness of this faith in the rich meanings of the gospel; but he feels in this way. He is looking for meaning; and so far we approve and shall value his book.

2. The METHOD and ARRANGEMENT of the book seem to us excellent. It consists of Disquisitions and Notes. Each chapter is preceded by one or more disquisitions or essays on the topics of importance therein contained. Thus the first chapter of Matthew (we are sorry to see occasionally the foolish *St.* before the good man's name) is preceded by short treatises on the "*Genealogy*," the "*Miraculous Conception*," and the "*Predictions of Christ's Birth*." The question of the "*Quotations from the Prophets*" is treated before chapter two; "*Miracles*," before chapter eight; and so on.

After these preliminary disquisitions follows the TEXT, in the English common version, corrected according to the Greek text of Tischendorf. The NOTES accompany the text, at the foot of the page, to explain the details when it may be necessary.

This arrangement seems to us excellent. It gives opportunity to discuss fully all the important questions which come up, without delaying the progress of the chapter.

3. The PHILOSOPHY of the book is of the Christian and religious sort.

Every man who thinks, thinks in accordance with some underlying principles of thought. Consciously sometimes, but often unconsciously, his mind steers itself by some fundamental ideas, which are his radical convictions. This is his philosophy; for, though every man is not a philosopher, every man has his philosophy. A hundred years ago, the philosophy of most theologians — English, French,

German, Catholic or Protestant — was a sensational and irreligious philosophy. The eighteenth century was saturated with materialism; and we have hardly outgrown it even here. But a material and sensational philosophy, in the mind of the commentator, necessarily drew a veil over the New Testament. Every thing was viewed from a naturalistic plane. Orthodox and Unitarian were alike rationalistic; only one was Orthodox Rationalism, and the other Heterodox Rationalism. Thus, in their view of miracles, God was represented as coming in to suspend the order of Nature, as a man stops the movement of his loom or lathe. God was outside of the world: Nature was emptied of Deity. The commentaries written in this spirit are as worthless chaff as ever was piled on the patient shelves of libraries.

Now, our friend Morison has a more religious view of Nature and Scripture. He regards, for example, Christ's gift of miracles (page 126, &c.) and his gift of prophecy (page 401, &c.) as eminently natural manifestations of his divine power, overcoming law by higher law; not destroying, but fulfilling nature. We are glad to see this view so distinctly and ably taken. And this illustrates the tone and spirit of the whole work, and the philosophy which pervades it. It is based on a recognition of the supernatural, and transcends the common naturalism both of Orthodoxy and of Unitarianism.

4. The book has not (what commentary has?) the inspiration we wait for, and hope one day to see. No one can explain and unfold inspired Scripture, without being himself also inspired. The gift of "interpretation" is a spiritual gift, proceeding from the Holy Ghost. It floods the New Testament with light, and shows us wherein its great truths affect us at the present time. Sometimes we meet with flashes of this inspiration in a commentator.

Dr. FURNESS has flashes of it everywhere. ROBERTSON often has it; and his recent book on the Epistles to the Corinthians is partially such a work of inspiration. The inspired interpreter sees the true meaning so clearly, that we are instantly convinced of the correctness of his view.

The work of Morison has not this kind of inspiration; but it has, instead, that good sense, clearness, honesty, and truthfulness, which is the next best thing. Some would perhaps say a better thing. Not so we. We maintain that there is yet to be an inspired commentator on the Gospels, who shall make them as natural as our every-day life, yet more full of the divinity than ever. Such a one will take off by a word the masses of dust and ashes which laborious students have piled upon the letter, and it shall become once more transparent glass to reveal the spirit of the ascended Master.

Meantime, till that day come, let us be thankful for the present work, — the fruit of ability, fidelity, knowledge, and Christian feeling. We recommend it to all our parishes and all our Sunday schools.

LETTERS FROM THE CHURCHES, AND FROM DISCIPLES SCATTERED ABROAD.

LAWRENCE, KAN., March 10, 1860.

I WILL give you a little sketch of what we are doing here. After preaching during the winter, in Lawrence, to the Society of "Religious Progress," about the 1st of March we began to discuss the matter of trying to resuscitate our Unitarian Society. I called upon all that I thought would be interested in the movement. Some shook their heads; some doubted the feasibility of the plan; and a few spoke hopefully, and promised their assistance. On the 23d of

March, I got out some handbills, and put them up in the city, stating that I should preach in the Unitarian Church the next Sunday (March 25).

We gathered, on that day, some fifty hearers. Our singing was good, and we all felt quite encouraged. The next Sunday, we had services, and numbered some sixty in the audience. Last Sunday (March 8), we met again, and had eighty hearers. We also organized the Sunday school; choosing E. B. Whitman, Esq., for our superintendent. There were present more than forty teachers and pupils. Ten teachers volunteered their services, and took classes. Our friends speak hopefully of our condition, and are determined to work. I shall preach for the society three months; and then, if we are strong enough, we propose to give a call to some living Christian minister to become our pastor. We thought it would be in vain to ask aid of the American Unitarian Association, till we showed that we were in earnest, and determined to go forward. Our programme is, to ask aid of our Eastern friends, and have them, if they deem it advisable, pay half of the salary of our minister, we raising the other half. In the mean time, I preach without any pay from the society.

BLOOMINGTON, ILL., March 10, 1860.

I AM, just now, too much impressed with a sense of the value of health to urge you to overworking; but, if it would be no injustice to yourself, we should be glad to make an appropriation of you somehow, some way, some time. I did hope for a sabbath: as for a year, that seems likely to be my only chance of getting any other voice in the ears of my society, — exchanges being out of the question, from the distance. But strength will come equal to the day, and, so, equal to *all* the days.

Your review of Huntington came one evening; and I

went through with it straightway, and slept well after it. I am hugely pleased with your method, and still more so with the spirit. The argument seems so conclusive, that I was led to ask myself the question, "Will not Prof. Huntington feel prompted to reconsider?" Of course, however, his method is true to him, and he sees clearly "what is not to be seen" by such as we are.

Perhaps it is well that an event has taken place which re-opens these old questions. The Unitarians, in the old days of the controversy, seem to have been victors; but their victory was comparatively barren of spiritual results to themselves. The question is *now* made to turn on the very point of spiritual life. What the Unitarians need most to show is, that "life, salvation, and comfort for man," are to be found in the Divine Unity as revealed in Christ: that done, their "orthodoxy" is vindicated. On merely textual grounds, they have an easy conquest. But, if we must concede that the tides of religious life rise higher in the sacrificial and Trinitarian communions than in ours, logic is vain; for it gets the charge of "worldly, unspiritual wisdom" thrown in its face, and there is no adequate reply to be made. Dr. Bellows sees this, and thinks apparatus will generate the needed power; but, I fear, a liturgy not born of a worshipful spirit would only suffocate what life we have.

On the other hand, we are bound to meet *the* interrogatory which the advancing spirit of the age propounds, by showing that Christianity is "the absolute religion;" that it does take up into itself all the elements of truth which intuition gives us, and all that is really valuable in other religions.

Our position, when we come to comprehend it, will, I hope, be found to be the true golden mean, — true conservatism; enabling us to welcome, and appropriate and

preserve, whatsoever things are true, pure, honest, just, lovely, and of good report. We must not allow ourselves to snub the growing humanities of the age; for they, too, are full of divinity: nor must we despise the technical religiousness of the "evangelicals;" for that, too, may be found necessary to a complete humanity,—though, I hope, not in a form which necessitates dyspepsia, nor yet in a form which kindles the fever of revivals, only to be followed by exhaustion and apathy. *Health* is what men are beginning to think a possibility, both for body and spirit.

I am giving a course of sabbath-evening sermons on Doctrine,—of which No. 8 comes to-morrow evening; have a good hearing, and few dissenters from the views expressed. Thus far, the topics have been as follows:—

1. Relation of Theology to Religion.
2. Human Nature.
3. Evil, Natural and Moral.
4. Man's Spiritual Nature.
5. Holy Spirit.
6. Regeneration.
7. Christ: his own Teaching concerning Himself.
8. Testimony of the Apostles concerning him.

Then will come "Atonement, or Christ's Work;" and I know not what else. It is good for me to have these discourses to prepare, as this is my first attempt at this class of topics since treating them from my old standpoint. It seems queer to look back ten years, and call up the manner in which I read the New Testament through to convince myself that Trinity was there. By the help of the good commentators, I was satisfied. But now "he preacheth the faith which once he destroyed." All of which means, that I have just got to the place where I have to throw away my past, and start anew,—just begun to live. Ah me!

Yours.

HYMNS TOWARDS A HOLY WEEK.

BY THOMAS WHYTEHEAD, LATE OF ST. JOHN'S COLLEGE, CAMBRIDGE.

Second Day.

THIS world I deem
But a beautiful dream
Of shadows, that are not what they seem;
Where visions rise,
Giving dim surmise
Of that which shall meet our waking eyes.

Arm of the Lord!
Creating word!
Whose glory the silent skies record;
Where stands thy name
In scrolls of flame,
'Neath the firmament's high-shadowing frame.

I gaze o'erhead,
Where thy hand hath spread
For the waters of heaven their crystal bed;
And stored the dew
In its deeps of blue
Which the fires of the sun come tempered through.

Soft they shine
Through that pure shrine,
As, beneath the veil of thy flesh divine,
Shines forth the light
That were else too bright
For the feebleness of a sinner's sight.

I gaze aloof
On the tissued roof
Where Time and Space are the warp and woof
Which the King of kings,
As a curtain, flings
O'er the dreadfulness of eternal things.

A tapestried tent,
To shade us meant
From the bare, everlasting firmament;
Where the glow of the skies
Comes soft to our eyes
'Neath a veil of mystical imageries.

But could I see,
As in truth they be,
The glories of heaven that encompass me,
I should lightly hold
The tissued fold
Of that marvellous curtain of blue and gold.

ECCLESIASTICAL RECORD,

FROM DECEMBER, 1859, TO APRIL, 1860.

Mr. DANIEL BOWEN was ordained as Pastor of the Third Congregational Society in Hingham, Dec. 21, 1859. The introductory prayer was by Rev. J. Osgood of Cohasset; selections from the Scriptures, by Rev. J. J. Brayton of South Hingham; sermon, by Dr. Hedge of Brookline; ordaining prayer, by Rev. Nathaniel Hall of Dorchester; charge to the pastor, by Rev. Frederic Frothingham of Portland; right hand of fellowship, by Rev. Calvin Lincoln of Hingham; address to the society, by Rev. T. B. Fox of Boston; concluding prayer, by Rev. E. H. Hall of Plymouth.

Mr. WILLIAM J. POTTER was ordained as Pastor of the First Congregational Society in New Bedford, Dec. 28, 1859. The introductory prayer was by Rev. C. Y. De Normandie of Fairhaven; selections from the Scriptures, by Rev. T. C. Moulton of New Bedford; sermon, by Dr. Furness of Philadelphia; ordaining prayer, by Rev. J. F. W. Ware of Cambridgeport; charge to the pastor, by Rev. C. H. Brigham of Taunton; right hand of fellowship, by Rev. A. Woodbury of Providence; address to the people, by Dr. Dewey; concluding prayer, by Rev. M. G. Thomas of New Bedford.

Mr. JOHN CALVIN KIMBALL was ordained as Pastor of the First Parish in Beverly, Dec. 29, 1859. The introductory prayer was by Dr. Francis of Cambridge; selections from the Scriptures, by Rev. C. H. Wheeler of South Danvers; sermon, by Dr. Gannett of Boston; ordaining prayer, by Dr. Briggs of Salem; charge to the pastor, by Rev. A. P. Peabody of Portsmouth; right hand of fellowship, by Rev. S. H. Winkley of Boston; address to the people, by Rev. Augustus Woodbury of Providence; concluding prayer, by Rev. Dexter Clapp of Salem.

Mr. CHARLES NOYES was ordained as Pastor of the First Congregational Church in Brighton, Jan. 4, 1860. The introductory prayer was by Dr. Morison of Milton; selections from the Scriptures, by Rev. S. A. Smith of West Cambridge; sermon, by Dr. Hedge of Brookline; ordaining prayer, by Rev. F. A. Whitney, former pastor of the church; charge to the pastor, by Dr. Noyes of Cambridge; right hand of fellowship, by Rev. E. J. Young of Newton Corner; address to the society, by Dr. Ellis of Charlestown; concluding prayer, by Dr. Newell of Cambridge.

Previous to the ordination of these last two gentlemen, councils were held to consider the proceedings of the societies and the qualifications of the candidates, "according to the ancient usage of the churches."

Mr. WILLIAM BURRITT SMITH was ordained as Pastor of the Congregational Unitarian Church in Fall River, Jan. 12, 1860. The introductory prayer, and selections from the Scriptures, were by Rev. W. G. Scandlin of Grafton; sermon, by Dr. Briggs of Salem; ordaining prayer, by Dr. Hall of Providence; charge to the pastor, by Rev. E. B. Willson of Salem; right hand of fellowship, by Rev. H. F. Harrington of Cambridgeport; address to the people, by Rev. J. F. W. Ware of Cambridge; concluding prayer, by Rev. C. Y. De Normandie of Fairhaven.

Mr. EDWARD BAXTER FAIRCHILD was ordained as Pastor of the Congregational Unitarian Church in Sterling, Jan. 19, 1860. The introductory prayer was by Rev. T. T. Stone of Bolton; selections from the Scriptures, by Rev. W. B. Smith of Fall River; sermon, by Rev. H. F. Harrington of Cambridgeport; ordaining prayer, by Rev. W. P. Tilden of Fitchburg; right hand of fellowship, by Rev. W. G. Scandlin of Grafton; charge to the pastor, by Dr. Hill of Worcester; address to the society, by Rev. R. R. Shippen of Worcester; concluding prayer, by Rev. T. B. Forbush of Northborough.

Rev. RICHARD METCALF has received and accepted the unanimous call of the Independent Congregational Society in Meadville, Pa., to become its pastor.

Rev. ROBERT COLLYER, minister at large in Chicago, has accepted the invitation of the Second Unitarian Society to become its pastor.

Rev. N. H. CHAMBERLAIN has resigned the pastorate of the Unitarian Society in Canton, and accepted a call to succeed Dr. Burnap over the First Independent Church in Baltimore, and has been ordained.

Rev. CHARLES C. VINAL has received the unanimous call of the First Congregational Society in Quincy to become its pastor.

Rev. ARTHUR B. FULLER, late of Boston, has received and accepted a call to the pastorate of the First Unitarian Church at Watertown.

Rev. G. W. BARTLETT has resigned the pastorate of Christ Church, Augusta, Me.

The Unitarian Society in Springfield have so reformed the order of their Sunday services as to substitute, for the usual afternoon service, the Sunday school, with enlarged sphere and character, — a good movement for pastor and society.

The church formerly occupied by the Society of Rev. Mr. Coolidge has been sold to the First Presbyterian Society (Dr. Magill's); who took possession, Jan. 8.

Rev. N. H. CHAMBERLAIN was installed as Pastor of the First Independent Church and Society in Baltimore, March 28. The introductory prayer was offered, and portions of the Scriptures read, by Rev. R. P. Cutter, late of San Francisco; the sermon was by Dr. Lothrop of Boston; prayer of installation, by Dr. Morison of Milton; charge, by Dr. Osgood of New York; right hand of fellowship, by Rev. C. J. Bowen of Baltimore; address to the people, by Dr. Farley of New York; concluding prayer, by Rev. Francis Tiffany of Springfield.

Rev. THOMAS STARR KING preached his farewell sermon to the Hollis-street Church on Sunday, April 1; received the valedictions of his friends in New York, at the reception-breakfast on the 4th; and sailed for California on the 5th.

Rev. J. F. MOORS, of Deerfield, has accepted a call to become the Pastor of the Unitarian Society in Greenfield. He has for two years past, in addition to his duties at Deerfield, preached once each Sunday at Greenfield.

Rev. A. P. PEABODY, D.D., has resigned the pastoral charge of the South Unitarian Church in Portsmouth, N.H., to undertake his new duties as Plummer Professor at Harvard College.

Rev. STEPHEN BARKER has resigned his office as Minister of the First Congregational Society in Leominster, and will leave on the 1st of June next.

Rev. H. W. BROWN, of Worcester, has accepted an invitation to the pastorate of the Unitarian Society in Augusta, Me.

Rev. EDWARD BARKER has asked his dismission from the First Society in Dover.

Rev. CHARLES BRACE FERRY has received a call to the pastorate of the Unitarian Church in Peterborough, N.H.

CHRISTIANITY WITHOUT JUDAISM.

Christianity without Judaism; a second series of Essays: including the substance of Sermons delivered in London and other places. By the Rev. BADEN POWELL, M.A., &c., Savilian Professor of Geometry in the University of Oxford. London: Longman, Brown, Green, Longmans, and Roberts. 1857.

The motto of this book is from Ignatius: "It is inconsistent to speak of Jesus Christ, and at the same time to follow Judaism; for Christianity hath not believed in Judaism, but Judaism in Christianity; that those of every tongue, having believed in God, might be united together."

The peculiarity of Baden Powell, in regard to this subject, is not in the opinions he holds; for these are not uncommon. He does not believe that the account of the creation of the world, as given by Moses, accords with the facts revealed through geology. He does not think that the Jewish sabbath, or any other sabbath, is in any degree or manner binding on Christians. He does not think that we have any thing, as Christians, to do with the Jewish Bible, in regard to doctrine or practice. He denies the literal and verbal inspiration of any part of the Bible.

There is nothing uncommon, at the present day, in these views being entertained by enlightened Christian divines; but it is uncommon to have them asserted by an Oxford professor, and it is extremely uncommon to find one who believes that they should be openly taught to the Christian community.

For it is a sad thing, but very real, that Christian ministers, whose office it is to preach the truth, and, by manifestation thereof, to commend themselves to every man's conscience in the sight of God, should be, of all men, the most afraid of it. Not always, but very often. They think pure truth a very dangerous thing. *They* can bear it; but the community, not. Paul frankly told the Corinthians that they must be fed with milk some time longer; but he did not conceal the fact, that there was a meat-diet waiting for them. Moreover, Paul was very anxious to get his hearers on to those higher matters as soon as possible; and never contemplated as a possibility, that the church was to be kept permanently on the thin potation. But the modern church-teachers are vegetarians, and do not allow even milk, much less meat, to their disciples. It is pleasant, therefore, to find an Oxford professor who believes in human digestion, and does not consider all lay Christians as needing an infantile diet.

The book is noticeable for this fact, and otherwise is ably written.

BOOKS AND PAMPHLETS RECEIVED

Since our last Publication.

Hours with the Evangelists. By J. NICHOLS, D.D. Boston: Crosby, Nichols, & Co. 1860.

A book to be read with care. We shall speak of it elsewhere.

The Divine Human in the Scriptures. By TAYLER LEWIS, Union College. New York: Robert Carter & Bros. 1860.

A strong book, aiming to show that the divine in Christ is also eminently human.

Life Without and Life Within; or, Reviews, Narratives, Essays, and Poems. By MARGARET FULLER OSSOLI. Boston: Brown, Taggard, & Chase. 1860.

One of the most interesting of the series of volumes containing the writings of Madame Ossoli. The portrait, however, at the beginning, has not the most distant resemblance to her, either in feature or expression.

Notes of Travel and Study in Italy. By CHARLES ELIOT NORTON. Boston: Ticknor & Fields. 1860.

One of the best of the many modern books on Italy, because omitting all trivial descriptions of inns and dinners, and dealing only with important themes. There is, perhaps, a certain modest dogmatism in the decisive judgments pronounced; but it is not offensive, because not wilful, but always well considered, and supported by solid reasons.

Introductory Lessons on the Mind. By Author of "Lessons on Reasoning," "Lessons on Morals," &c. Boston and Cambridge: James Munroe & Co. 1859.

Every thing which Archbishop Whately writes deserves to be read. It is sure to be clear, sensible, reasonable, with no touch of mysticism, and no intolerance. If sometimes not very deep, it will never be narrow.

Religious and Moral Sentences culled from the Works of Shakespeare, compared with Sacred Passages drawn from Holy Writ. From the English edition. With an introduction by FREDERIC D. HUNTINGTON, D.D. Boston and Cambridge: James Munroe & Co. 1859.

We agree with Dr. Huntington, that in this book "many of the alleged resemblances are fanciful, and many of the apparent correspondences purely accidental." Very often, the author gives us a passage from Shakespeare and one from Scripture, the correspondence in which consists only in the fact, that both contain *the same word.* See, for instance, "Faith," "Falsehood," "Fear," &c. Sometimes, not even that. Under the word "Eyes," for instance, he has this remarkable correspondence between Shakespeare and Scripture: —

"It may be that the *Lord* will *look* on my affliction." — 2 Sam. xvi.

"With those crystal beads, Heaven shall be bribed
To do him justice."

This book is, on the whole, about as empty and silly a one as any bookmaker ever manufactured, with drowsy brain, out of vanity and nothingness.

The Biblical Reason Why: A Family Guide to Scripture Readings, &c. New York: Dick & Fitzgerald, Publishers, No. 18, Ann Street.

It is, no doubt, an advantage to have questions asked concerning the Bible. The habit of asking, "What does this mean?" — "What was this for?" — "Why was this said or done?" — "What was the motive in this event?" tends to a thorough knowledge of the Scripture. A book, therefore, which should merely ask 1456 questions, — even if it did not answer them, — would be a very useful work, if these questions were really significant ones. But to ask questions requires no little sagacity, knowledge, and judgment.

A hasty survey of this book leads us to the opinion, that the *questions*, though not as well chosen as they might be, are better than the answers. In some places, every answer is given except the scriptural answer (see Question 743, for example); sometimes the answer is no answer (see Question 747); sometimes it is a foolish answer (see Question 628); a vast number of the answers are such as any child could find for itself by referring to the Scripture. It is said (Question 640) that the triune nature of God is "defined" in the Apostles' Creed. Of course, as in all other works which propose to explain the Scriptures, the real difficulties are left unexplained; while any amount of exposition is devoted to that which is no difficulty at all.

Still, till a better book of the sort shall come, this one is better than none, to awaken curiosity and thought about the Bible.

Eighteenth Annual Report of the Ministry at Large in the City of Providence. Jan. 22, 1860. By EDWIN M. STONE. Knowles, Anthony, & Co., Printers.

The Calumet. JOHN BEESON, Editor and Publisher. 55, Broadway, New York.

Tom Brown at Oxford: A Sequel to "School-days at Rugby." By THOMAS HUGHES. Boston: Ticknor & Fields. 1860.

"Muscular Christianity," continued.

The Scriptural Doctrine of Christ: Three Sermons preached at Portsmouth, N.H., Dec. 25, 1859; and Jan. 15, 1860. By ANDREW P. PEABODY. Portsmouth: Jas. F. Shores, jun., and Joseph H. Foster. 1860.

The Life and Death of the Righteous: A Discourse occasioned by the Death of Dea. Thomas Ordway; preached in Lowell, Nov. 20, 1859. By Rev. FREDERIC HINCKLEY. Printed by B. H. Penhallow, 1860.

The Dial: A Monthly Magazine for Literature, Philosophy, and Religion. M. D. Conway, Editor. Cincinnati. 1860.

We do not see precisely the purpose of this periodical. It cannot be its object to convert the world to atheism; for its editor is a strong believer in God: yet one of its articles is furiously atheistic. It is not probably its purpose to upset Christianity; for its editor occupies a Christian pulpit: but such is the apparent tendency of many of its articles. Mr. Conway errs, as we think, in considering it a good thing to overturn every thing which is established. He does not distinguish between forms and formalism. The rule of the editor in procuring articles is not, apparently, to find such as are true and useful; but to print such as go most strongly against the established opinions and usages of the Christian world. The evil of such a course is not in the injury done to order, but in the disgrace brought upon freedom. The genius and many excellent qualities of Mr. Conway have filled us with hope that he would be a noble laborer in the service of truth. The course taken in the "Dial" pains and discourages us.

ACKNOWLEDGMENTS.

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☞ Some time since, we addressed a circular to each of the societies in the Unitarian denomination in regard to the circulation of the "Monthly Journal" among their members. We have received answers from only about one third. These have agreed to take a certain number of copies. We presume that those who have not replied, and who have sent no subscribers nor contribution, intend to let us know, in the way least disagreeable, that they do not find our "Monthly" interesting or useful enough to circulate. They will not be surprised, therefore, if we take the hint, and discontinue sending it. We are willing to give the "Monthly" to those Societies who wish for it, but are unable to pay; but it is hardly worth while to send it where it is not wanted.

TRACTS OF THE AMERICAN UNITARIAN ASSOCIATION.

The Unitarian Association has, in past years, printed and published three hundred tracts. These are as able and well written as any similar compositions in the English language. They are by Channing, Walker, Dewey, Greenwood, A. P. Peabody, Henry Ware, Palfrey, Ephraim Peabody, William G. Eliot, Pierpont, Bellows, Furness, Hedge, Osgood, Farley, George Putnam, George Ripley, and almost every other distinguished man in our denomination.

These tracts have been mostly stereotyped; and can be supplied, to those who desire them, at a low and merely nominal price. There is nothing better to circulate in distant places, and even near home. There are multitudes of persons, in and out of all the denominations, to whom these tracts would be full of the most novel and interesting information; though to Unitarians, in and near Boston, they may appear sufficiently commonplace.

It seems a pity that any of these tracts should be lying unused on our shelves, and stowed away in lofts, instead of being made use of for the purposes for which they are so well fitted.

We propose, therefore, to make an effort to circulate them. Preparatory to this, we have prepared the following catalogues: in one of which we give the tracts, arranged alphabetically by their titles; in the other, the authors' names, each name being followed by a list of the tracts written by him.

We shall also arrange four packages of tracts, each package containing fifty tracts, on a certain class of subjects. These bundles, being kept always ready, packed up in strong paper, with a list of the tracts pasted on the outside, can be sent off at any moment to whoever sends for them.

We hope that our friends will assist us in this new attempt to circulate these excellent papers; which only need to be put into the hands of the right persons, in order to work a great amount of good.

The average price of each tract is only two or three cents. When a considerable number are taken, the price will be reduced. When wanted to circulate in distant places, the Association will make donations wherever it is thought necessary.

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A MISSIONARY SERMON.*

BY REV. E. E. HALE.

"Lord, thy pound hath gained ten pounds." — LUKE xix. 16.

I ADDRESS you on our duty in the wider extension of religion. I am to ask your help in an important detail of that duty.

"Christianity has no weapons of defence." Unless it is on the aggressive, it is lost. This great statement is true of the religion of any single man. It is true of the religion of any single church. It is true of the religion of the whole church, or of the world.

It very often happens, that a man undertakes to disprove it. Even from hearty love of his own religion, he hugs it in his arms, and goes off with it into some sort of cell, to have all the good of it alone. But that experiment always

* This sermon was recently preached in the South Congregational Church, Boston; of which Dr. Huntington was formerly the pastor. At its close, a collection was taken for the missionary objects of the Unitarian Association, which produced the sum of five hundred dollars.

fails. It instantly proves, that, in that sort of religion, there is a worm at the heart: and it takes but a very little while for the worm to eat through to the surface; and, lo, the whole thing is rotten and empty.

The experiment is just the same thing if a church tries it. "What do we care whether there be more or less like us in the world? Let us bring together just a circle of the right size, of the right sort of people; let us be well knit within, with a good minister, a fine meeting-house, and every thing careful and thorough in our arrangements. What do we care for the rest? Let them go their way as we do ours." Very natural the idea. But, alas! this way is not the Lord's way. The religion that wants to circumscribe itself so, proves not to be the Christian religion. And so it proves that no preaching will save that church; no singing, no paintings nor organs, neither free-stone nor fresco, will save it. It just dies for want of exercise. It dies for want of the essential principle of Christianity. "Give while you take," says the Lord, "or you can take no more."

In a refinement much more terrible, because it sweeps wider, some sections of the church have taken up the conceited notion, that there are parts of the human family which are never to be saved. The statement is, that the majority of men is never to have any religion. These Christian brethren measure God by some very poor human patterns. They take the idea, that he elects a portion of his own children for salvation, and virtually condemns the rest to damnation. Now, the truth is, he sends the Saviour to the whole world, to lift it all up to a level higher and yet higher, till all shall in the end be as high as the highest. He means that more and more lives shall be enlivened by his spirit; that harder hearts and yet harder shall be softened by his love; that classes lower

down and yet lower shall be uplifted, till the whole ground strata of the world has been subsoiled by the deep ploughing of the Lord of life; and all the sour clay, and all the wet quicksands, and all the leaky gravel, which are now at the bottom of the social order of the world, shall be so upheaved toward the light, shall drink in so much of heaven, and be so interfused and interbreathed by the airs of heaven, and the soft dew of heaven, and the blessed light of heaven, yes, and by the warmth of His own love, that the whole shall bear fruit, — thirty, sixty, and a hundred fold.

This refinement of delicate egotism, which considers the gospel a treasure so choice that only a select or elect class has any right in it, disappears the moment we think how Jesus worked in the very beginning. "He that hath ears to hear, let him hear," is his cry, — a cry which sweeps very wide. The whole tenor of his work, indeed, is of a piece with that of the hour when he fed the whole multitude, and would not have one sent away: there was enough for all. And his idea of the method by which the gospel was to extend was based on this conception of its hearty offer, by everybody who had received it, to every one he saw. Of treasures wrapped up in napkins we know what he said, and of treasures hid in the ground. He supposed that anybody, who caught any spark of the life divine, would be eager to light from it other candles. And he was not mistaken; for those who are not eager have not got the life divine, but only some earthly imitation.

I have wished these many years to put on paper the picture of what might happen in the spread of a true, loving religion, if only a handful of His own caught it as he wished, and extended it in His way. But I have always found it impossible to do so. It is impossible, because it is really infinite. I have said, that, if I could

write out that narrative, I would give it this name, "Ten Times One are Ten;" for this is the plan of it as it lies in my mind.

I had occasion to notice, now ten years gone, when a dear friend of mine died, how wide-spread had been his religious influence: for it happened to me to hear of that influence in a set of different confidences, — from a day-laborer; from a self-distrustful, refined woman; from a distinguished clergyman; from a little boy; from a lonely widow; and from others indeed, all unlike each other, — which showed me how deep in their lives had sunk the words and the godly example of this one man. They did not know each other; but they all knew heaven the better because of him. Thinking of this single revelation of the influence of one man of active business and complete devotedness of life, I thought it was perfectly possible, nay, probable, that one such man, acting in different ways, might be God's agent in lifting ten others — men, women, or children — out of selfishness into life, out of nothing up to every thing, out of this world into the kingdom of a daily heaven. I imagined a life, at the end of which ten persons, thus helped, inspired, uplifted, saved, should find themselves lingering together around a grave just filled, to say to each other, "We are not strangers; though, till now, we never saw each other's faces: for we have all gained the light of life from him."

Of course, he lost nothing in lighting these different torches. That one pound of his has gained ten pounds.

Ten times one are ten!

Let me carry along the line of this fancy a little farther, and suppose, that, three or four years after that grave had closed on him, these ten friends should meet again together in any turn of Providence. Suppose that with the enthusiasm and energy of life new roused, as these years passed

by, they had tried to light other torches of life. They have done to others what he whom they loved did for them. What they took from the fountain of life, they had given in turn. Dealing with children, with servants, with strangers needing friends, with friends needing comfort, with the sick, with the poor, with every one in their circle in short, they had been striving to make it clear that a divine life was possible; nay, was essential. They had been lifting up, under-propping, inspiring; they had been suggesting comfort, giving strength, leading to the light of life, and leaving those whom they led, to be sunned and ripened in its beams. Suppose that ten such converts to a living gospel had so given its blessing, each to those around him; that each of them had, in the time I named, gained other ten to the company of those who live for God, and not for man; who have tried the great experiment, and found it succeed; who from the Lord Jesus have caught the electricity of his life.

No one of the ten has lost any of his own new life by thus quickening it in others. No: one gains, not loses, in such transfers. The law holds good out of which their own faith was born; and from the magic of the single, pure, true life which first touched them, this is the increase. Ten times one were ten; ten times ten are now a hundred. The influence which radiated from him alone extends so fast, so far!

I say, that Jesus, when he gave to us the life which holds us up in temptation, cheers us in sickness, guides us in darkness, makes us brave when we die; and, so much more, which gives us all our hope and all our courage when we see our friends passing away, — a valley so much darker for us than any through which we ourselves pass, — I say, that, when Jesus gave us the life of life thus, he expected, and he demanded, that we should give to

others its blessed influence, as from him we receive. His meaning for the world is, that the kingdom shall grow, just as a plant throws its seed, — a thousand seeds for one seed, each new seed bearing a thousand more in its turn. Now he calls it the lighting a fire, which is to light yet other fires; now it is the fermentation of leaven, from which yet other leaven is to catch its fermentation. So that in his spirit, whenever the world should receive it, my little parable would not stop with "Ten times one are ten;" nor yet again with "Ten times ten are one hundred:" but each of the hundred, carrying further the fire, would see it burning at least tenfold as widely, — and each of the thousand, thus warmed, would see his pound become ten pounds; and each of the ten thousand, so born to life, would see ten spiritual children born into the kingdom, in answer to his prayers; and each of the hundred thousand, thus calling upon Christ, would see ten waiting lives leavened, and quickened, by the leaven he could lend to them; and each of that million men, women, and children, thus drinking immortality, would call ten other thirsty souls to its fountain; and each of the ten million, thus made alive, would scatter seed on the waiting earth, which should bring forth tenfold, at the very least, beneath the showers of grace; and, of that harvest of a hundred million believers, each would find, and each would lead in, ten stray sheep from the highlands, if, indeed, there were at any moment, on God's earth, a thousand million of his children to be thus called in.

That is his system for the salvation of the world; and that, if my parable were true, would be done in ten steps only from the beginning; and, if my estimate of time were true, it would be done in about thirty years, — the lifetime of one generation of men.

But this supposes, that, whoever gains comfort, blessing,

wisdom, or life, from Christianity, tries to carry it farther, — that he invests his pound that it may become ten pounds.

If he keep it to himself, if he hide it in a napkin, there is no such harvest for the angels to rejoice in. Once one is one eternally. And though *one* have the tongues of angels; and though *one* have the gift of prophecy, and understands all mystery and all knowledge; and though *one* have all faith, so that one can remove mountains; still, if *one* do not try to teach what he learns, to give where he takes, to feed where he is fed, — if *one* have not charity, it is nothing.

Now, in this work of kindling the fires of others' hearts, we Unitarians have the widest duty conceivable. Not simply that we hold dear that statement of Christianity which is consistent within itself, — easily preached and easily received. Every branch of the church would say that; and we are, perhaps, in danger of saying it too proudly. But rather because we and those of our school hold that all living men and women *may* be lifted to higher life by true religion. We do not understand that there is any handful of the elect only who can receive it; but that, when God's purposes are fully accomplished, every human being will find out that he is child of God, and will claim the privilege of childhood. We work literally, that at the name of Jesus *every* knee may bow, and *every* tongue confess him to be the Lord, — to the glory of God, the Father. When we pray for this, we do not mean (by a sad ellipsis) every knee that is foreordained to bow; we do not mean every tongue, that has been specially favored, shall confess. We understand literally, that God means to call every wanderer home. He has given us the torches of light and heat with which we have been blessed, ex-

pecting *literally* that we are to light up every home with them, as we go out to preach the gospel to *every* creature. And those who work under another hypothesis, cannot get, from any nicety of that metaphysics, the confident ardor which we gain from our notion of this fatherly purpose of our God. If I call into a mission-school a hundred ragged and destitute children, perfectly certain that to each heart there the gospel has an avenue, if we can find it, — I and those with me must labor to find it, with cheerfulness, heartiness, and joy, impossible to the man who in his heart believes that all those children are depraved in their very essence, and that a certain defined part of them only can by any possibility be new-born. Here is the essential reason why, to all Christians who believe that God wants the whole of mankind lifted up to him, the missionary work is given first of all. And of all of these, we, who hold this certainty first in our theology, ought to be especially the missionary leaders.

At the present moment, this country is calling on us by every voice to take up this duty more eagerly. It is not merely the leaders of other views of religion who point at us either in compassion or in scorn; who say that we let the rest of the world go its own way, if we can only suit ourselves with our religion. Outside of them, and of vastly more importance, is a demand which comes from the eager necessities of hearts that must be fed. The whole current of literature, as everybody admits, some in joy and some in sorrow, has, for a quarter of a century, drifted in the direction of a Liberal theology. The whole current of democratic principles in government again directs those minds, which are educated in America, in the same direction. If they think for themselves in politics, they will inevitably do so in religion. The immense extension of education again directs men the same way. "You teach

us to read: we will read every thing. You teach us to search: we will search to the bottom. You teach us to argue: do not wonder if we do argue." That is their cry. Once more: the longing necessity which this country has, in *all* its work, for more *men* who are *men*, for more life than it can find, compels it, unconsciously, to drink in that religion which seeks to inspirit the whole of life, and which seeks to enliven every human being. The religion of a country which has such mountains to be lifted, as we have, must be of the highest hope, and the most intense faith. It must be a religion which welcomes and consecrates the energies of Monday, as completely as the communion and sentiment of Sunday. It must be a religion which a man can carry with him into the wilderness, and upon the prairie, and which does not, in any of its dreams, think more highly of the closet-saint, than of the faithful laborer of most active life. Yet again, — nor do I think this a slight cause, — for half a century, a Liberal religion has been distinctly organized here in Massachusetts, as a dominant body; they say at a distance, as the dominant body. For nothing is more common at the West and South, than the statement, that the men of Massachusetts are all Unitarians; Andover and Amherst not succeeding in distinguishing themselves, at that distance, from the lights longer known, of Cambridge and of Boston; the government of Schenectady College, prohibiting Dr. Huntington from addressing their students, because they could not attempt to draw the line between him and Mr. Parker. For once, I say, a liberal organization of churches, of schools of learning, of other institutions, has existed long enough here to be judged by its fruits. And, on the whole, this land has seen that those fruits were not fire and brimstone; they were not dust and ashes. There is not so much atheism or infidelity this day in Unitarian

Massachusetts, as there is in Presbyterian Scotland; there is not so much drunkenness, there is not so much licentiousness, there is not so much — if you will give me the paradox — vital irreligion. Now, this nation knows that that is so; and in face, therefore, of the steady, eager, urgent plea of the Orthodox pulpits, which invite this nation to believe that in the doctrine of Unitarians is every deadly sin, the nation shakes its head, and believes no such thing.

Of all this, and of a world of other such causes, the consequence is, that the whole of this country, especially of its newer sections, is set adrift toward Liberal views of religion. Of course, it makes one steady, eager demand for statement of the systems of a Liberal religion. This is a demand which is made so loudly and so steadily, that we to whom it comes may well tremble as we ask how we are to meet it. For we have to confess, that in showing what is the religion of active life, — the religion of the workshop, the counting-room, and the schoolhouse, — in granting to those walks of labor the same consecration which belongs to the pulpit, we have failed to bring up in our own bodies any thing like that force in a Christian ministry which shall answer the demand made for the extension of a simple Christianity. If San Francisco wants an able minister, we can only transfer to her one whom Boston does not know how to spare. It is only by the whole-souled recruits God is pleased to send us from the Orthodox pulpits, that we pretend to keep the line of our ministry whole. And I make this confession, that I may say, that, as I see society, I know no walk in which a young man may invest his life, where men are in such demand, — if only they be men, — as in this ministry of ours. I wish to God that this dear church of ours had furnished to this work of the ministry a hundred men

where it has furnished one; and I believe, that, at this moment, the chief drawback on the firm, devout organization of the floating, uncertain, unsustained elements of religious life which cannot stand Calvinism, and which Calvinism is trying to drive into infidelity, — the chief difficulty in organizing this into sound, godly, religious communities, able themselves to lift up such as have fallen down, and to carry the gospel to the poor, is the want at this moment of men *who are men* in the Liberal ministry.

This want is none the less, because, in fact, every church organization is so much more generous and liberal than it was twenty years ago. Thank God that they are, and thank them! But not for that can any man relax his efforts for the extension everywhere of the liberty in which Christ has made us free. Pause for a moment to see the practical effect of this increased liberalism in the churches. I have at this moment fifty, and, I suppose, a hundred, old parishioners of mine, who, having removed to Western towns where is no service of any Liberal Church, have, as they should, joined with those churches that are creed-bound. They have wished to unite in the Lord's Supper; but they have told the pastors of those churches that they could not assent to a Trinitarian covenant. They have been told in reply, that this is quite unnecessary; have been begged to unite with the church because they loved the Lord; and the covenant has been wholly set aside. Let us do all honor to this generosity. Certainly it is advance in the right way. But in the very fact, that it stops just where it does, is a very curious and signal check on the propagation of Liberal views. Orthodoxy is quite willing to strengthen its churches by such courteous introduction of laymen who are of high character in the community, and known as Christians among all men. But how about its pulpit? Suppose any minister holding such

views as theirs proposes to preach for Orthodoxy: the whole system of Orthodoxy compels a refusal. It has room enough for our laymen: it has no room for our clergy. It is willing to take our fruits; but it is not, of course, willing to plant our seed. There is just the same check on the liberality which makes the Episcopal churches so attractive. It is quite true, that a conscientious Unitarian can any day be confirmed in an Episcopal church. It is quite true, that the Episcopal churches are half full of Unitarians. It is not a month since I had a letter from a distinguished member of the Episcopal clergy, in which he said he had never seen how any conservative Unitarian should hesitate a moment, although retaining his Unitarian theology, to join the Episcopal Church. All that may be true; but, when the conservative Unitarian wishes to preach in the Episcopal Church, he finds, as with Orthodoxy, that there is one *public* doctrine, and one only. The *preacher* must assent to distinctions much more nicely drawn than the layman. The Church cannot proclaim, from its pulpit, doctrines which her liberality may permit her to tolerate in her pews.

In one word, if we wish anybody to extend our views of life and of God, we must do it for ourselves. To an awakened country, clamoring everywhere that it needs life more abundantly, and that in the old forms and the old formulas it does not find it, *we* must make the answer. Indeed, we have planted the seed: we are responsible in the day of harvest that there shall be some reaping done. For fifty years, these Unitarian churches of Massachusetts have been laboring to break in on the compacted system of theology, which, under the inadequate name of Presbyterianism, had got the dominion of this country. Allied with a thousand other agencies of God, they see, this day, the success of that endeavor. From a compacted system of

dogmatics, they see everywhere through this land people coming out, and asking for life. From the hosts of European emigrants again, once Roman Catholics, or, on the other side, infidels, they see people coming out, who also are asking for life. In bringing about that cry, these churches have been at work for half a century. They owe it to God that they answer the cry, now it is uttered. I do but state very simply the impression which my visit to the West forced on me last year, when I say, that if we mean to have any religion, enlivening the quest for gain of that amazing physical life, it is to be a Liberal religion, led by our leaders, taught by our books, inspired by our ideas. I repeat only what men of every stamp virtually said to me. I saw myself, that, in such a city as Milwaukie, the Unitarian preacher takes a position of respect wholly unjustified by the size of his congregation; because all men there knew that he represented the central and dominant sentiment of that region, though it had not found ecclesiastical expression, and though many of them prayed God most eagerly that it never might find it. I saw at their convention strong men, the strongest, who had just stepped out from this or that Orthodox order of belief into our broader fellowship; and with this distinction to be borne always in mind, that, when they left their old places in the classification of the church, their congregations followed them. I was besieged every hour when I was there, — so was every clergyman at that conference, — with the request that we would go here, there, or there, to address the people, on Monday, Tuesday, or any day, if not on Sunday. Evident indeed, on every side, that the gospel is still to be extended by preaching as it was in the beginning, and that the companies of hearers are limited only by the number of those who are to proclaim.

To the purposes of the Unitarian Association — the missionary body which undertakes this preaching of the gospel — we ask you to-day to contribute. Let me frankly say, we ask you to contribute largely. For we do not ask simply such gifts as you can give without knowing it; but for such a measure of sacrifice as you shall not be ashamed to think of as a sacrifice of some personal gratification in the cause of the living God, — such a sacrifice as shall pinch you in your personal expenses every day. . . .

[We omit the close of this sermon, because it related chiefly to the immediate charity-relations of the church to which it was addressed, and to other circumstances which have not a general interest to our readers.]

GOING WEST.

(A LETTER AND ANSWER.)

DEAR SIR, — I would trespass upon your time a little; but the reason why, you will see, and no doubt appreciate.

I have an urgent invitation to settle in the ministry in Ohio. I am an entire stranger in the vicinity. Personally, I know nothing of it; and have only a most general idea of the West in any capacity. I am Eastern by birth and education. I graduated at the Divinity School in Cambridge.

Now, *any* information you can give me will be most gratefully accepted. How shall I best gain the hearts of the people; habits of life, &c.; pulpit and parochial services; education and reforms in their varied aspects? By

"habits of life," I mean *physical*. Ought preaching in such a place to be somewhat doctrinal? These questions will indicate the information I feel I need; and whatever you may be pleased to communicate will be thankfully received.

The chief reason why I think of leaving here is because I think that field has stronger claims than this.

At your earliest leisure, I shall be pleased to hear from you; and you will lay under great obligations

Yours very respectfully.

ANSWER.

My dear Sir, — You ask me for advice in regard to the West and Western ministers. I will, therefore, suggest a few points as they occur to me.

1. The reason why some of our Eastern ministers should go West is the same as that which induces a housekeeper when making bread, to stir the yeast through the flour. It is well to distribute the leaven throughout the meal till the whole is leavened. If the yeast is all kept in and about Boston, this part of the loaf is made too light; the rest remains too heavy. If, instead of twenty Unitarian churches in Boston, we had only five; and if the other fifteen could be transported bodily (meeting-house, minister, and congregation), and set down in fifteen places where now we have none, — there would be a great gain to the cause of Liberal Christianity. Suppose, for example, that we keep in Boston these five: —

Dr. Gannett's Church and Society.	
South Congregational	Mr. Hale.
Bulfinch Place	Mr. Alger.
Church of Disciples	Mr. Clarke.
Warren-street Chapel	Mr. Barnard.

And then suppose that the rest were distributed in some such way as this:—

First Church, Rufus Ellis	New Haven, Conn.
Second Church, Chandler Robbins .	Pittsburg, Pa.
Brattle Street, Dr. Lothrop . . .	Richmond, Va.
New North Church	Newark, N.J.
New South Church, Dr. Dewey . .	Cleveland, O.
West Church, Mr. Bartol	Columbus, O.
Hawes Place, Mr. Dawes	Nashville, Tenn.
&c., &c., &c.	

With what new zeal both ministers and churches would be inspired! Now that they are together, they struggle to get apart; but, if once separated, they would struggle to come together again. They would find their sympathies for each other wonderfully increased. Surrounded by Orthodox sects, they would see more clearly the value of their own opinions. What zeal, what interest, what living faith, they would develop! Each of these churches would be a city set on a hill. To be sure, we should not like to lose all these dear brethren and friends from our midst; but, if we only consider the good of the cause, such a movement of population would be very desirable.

2. As to the *sort* of minister wanted in the West, we merely say, that there, as here, they want the very best kind. A man who makes no mark in Boston will make none in Chicago. A man who makes a mark in New York will make a mark in New Orleans. Abler men are needed there than here; for here the church machine is built, and only has to be kept going: there it has to be built, and to be kept going too. To play an organ well requires taste and skill; but to *build* an organ, and play it too, requires more. Here people go to church from habit, from conviction, from example: there they must be attracted and interested.

3. Avoid "fever and ague."

4. Take no medicine.

5. Lay your plans for years, not for weeks and months only. If you do not expect to remain in the West a year, work nevertheless as though you intended to remain for twenty. Living from hand to mouth is the ruin of a minister.

6. Pastoral work is that which tells. If a church is to be built up strong, united, active, it is by action on individuals, not upon congregations. Preaching is their baptism: pastoral work is their confirmation. The ceremony of confirmation, in the Episcopal Church, is only the outward sign of a great reality: the reality is the change by which a hearer of the word is changed into a doer.

7. Extempore preaching is the most effective; but it is vastly the most difficult. To talk fluently, uttering commonplaces, is easy enough; but this is not extempore preaching. But one should patiently cultivate the power of thinking without a pen in his hand. One should learn to think out a consecutive train of thought when walking and riding; to keep on the watch for facts, illustrations, arguments, happy expressions; to be always at work collecting, digesting, arranging the material for sermons. Only so can an extempore speaker be formed.

8. It is the *writing* which kills. Stooping over a desk, hour after hour, in close, hot rooms, — this is the death of many a minister. The *sword* has slain its thousands; the *pen*, its ten thousands; and the *needle*, its hundred thousands.

9. Do not be afraid of the Orthodox, nor ever complain of being persecuted. Persecution, in our days, is a joke. The man who tries to persecute, always has the worst of it. I never feel ashamed of being a Unitarian, except when I hear Unitarians complain of being persecuted, — perhaps

because the Orthodox minister will not exchange with them, or because he calls them Infidels or Deists. Go your way: it is not worth while to turn your head for such trifles as these. The work is great and large, and the laborers are few. We are separated on the wall, one far from another. Why trouble yourselves to leave the work, and fight with Sanballat and Tobiah? Our God shall fight for us.

10. Preaching should always be doctrinal, seldom controversial. Your controversy is with the pews, not with the minister over the way. Make Christians out of your hearers; better Christians than he makes out of his. That is the only unanswerable reply to his objections.

11. Let negations be for the sake of subsequent affirmation. Do not let denying end in denial; but always pass on to something positive.

12. Remember the end, — *respice finem.* The end of Christian preaching is to make men abound in hope through the power of the Holy Ghost. It is not to make them abound in opinions through the power of argument, nor to abound in anxiety through the power of the law, nor to abound in self-satisfaction through the power of rhetorical flatteries; but it is to make them abound in hope through the power of the Holy Ghost. It is to bring them to God, and make them feel his divine nearness; to lift them out of darkness into light, — enable them to feel their sins forgiven, and their hearts full of peace and joy.

13. Treat reforms frankly and kindly in the pulpit as you would in the parlor. Do not be savage to show your independence. Regard those who differ from you as your friends; and talk to them in that way, not as opponents to be refuted and put down.

If these suggestions can help you, you are welcome to them.

From your friend.

HINDOO MISSION.

CALCUTTA, Feb. 22, 1860.

DEAR BROTHER — To-day is Washington's birthday. How much more I think of it than I should if I were in Boston! Indeed, there is no way to learn that one has a country like getting exiled. Just five years ago, within a day or two, I became a pilgrim from, but all the *less* a stranger to, my native soil. I love it five times more than I then did: thoughtfully, even tearfully, I say it. I cannot explain it to you, for I cannot to myself, how I have come to regard my birth-land more and more, year by year, as a person, and with a regard which I bear to a mother. I cannot resist the feeling, which grows on me, that my country has a soul, a will, a heart, a mind, of her own. Feeling this as never before, I say to her, — with prayer to Him who seems to make her one temple of his spirit, and to give her one conscious being, one walking, erect soul, one working will, — "Mother, to thine own self be true: thou canst not then be false to any man." When I see how young a mother she is, I cannot but regard with tenderness, amounting to filial worship, her present deep anxieties. My mind has for some ten years past longed to see a new appeal to our mother regarding slavery. One appeal that has not yet been tried is the English one, — the golden candlestick, the silver lamp, of sacrifice. Why not try its power? Why not have one per cent a year of the income of each State laid annually aside; not to purchase slaves, nor to purchase any thing, but to lie in the hands of its *ex-officio* trustee, the State Governor, ready to be joined to the annual contribution from each and all the other States, until, in five years or more, a *bonus* is ready,

— strictly and simply a bonus, a *gift*, — to any slave State, for the day she shall banish slavery from her borders for ever, and join the free States in heartily upholding freedom? My native State of Maryland would take the ten-million bonus in five years from this time, so I believe, if 'twere only to clear the railroad debt which now paralyzes her industry. Kentucky would follow, or even precede her. Thus would the sticks break, one by one. Every five years might add a free State for the help of those behind.

We have a great man now in India (the Rt. Hon. James Wilson), who has come to use that power of God unto India's salvation which money stands for, and of which I have just spoken. Wilson is a king in his own line. His presence is commanding, and his mission just now engrosses the minds of all who care for India. With some fear of making my letter too long, I shall waive all other topics to-day for that of Wilson's mission. I will give you some extracts from his great exposition of Indian affairs, — the Indian *status*. On Saturday last, among other things, I heard him say, —

"I have travelled from Calcutta to Lahore, and from Lahore back to Calcutta. I have visited every town and city of importance over that extensive tract. I have had the advantage, and a rare one I must acknowledge it to have been, of freely discussing all matters of public interest with the civil servants of the crown at every station. At every important town, I have had free intercourse, in public and in private, with the native merchants and bankers; and of these I will say, that in enterprise, in knowledge and sagacity, they would well compare with some of the most enlightened classes in Europe. The impression produced upon my mind with regard to the resources of the country, and the capacity of the people to develop them, was most favorable. A richer soil, a finer climate, a more industrious, active, and frugal, and, I will add, docile population, it would

be difficult to find anywhere. Sir, it would be difficult to imagine any thing more intensely interesting. I have seen many European countries; but I have seen none at once so striking, so wonderful, so interesting. The nearest comparison I could make would be a Belgium upon an immensely enlarged scale. You have the same ancient, magnificent cities, with their narrow streets, their thronged population, their splendid public buildings, the relics of decayed dynasties, and the active bustle of trade at every corner: but what is more important, and more to our present purpose, you have the same expansive plains, with huge mountains in the far distance, large rivers, and magnificent canals irrigating the countries; the same careful husbandry, with cultivation up to the roadside; and the same teeming population, all bent on active and profitable pursuits. You have the same thrifty and economical habits. Sir, I am told that all these symptoms have increased since the mutiny. Considering what we had before been told of India, I must say, that the impression produced on my mind, both from what I saw, and what I heard in conversation, was as if the people of all classes had been roused into a new activity by the great crisis which shook the whole country. On all hands I was told by European officers, that the change since the mutiny was so great, that people seemed as if they had been awakened from a state of lethargy to a state of intense activity; that the whole character and tone of the people was so much altered for the better, since the signal proofs they had received, first of our power, and next of our justice, moderation, and magnanimity, that those who had been absent but for a short time could hardly be fair judges of the present state of India. Such was the change, I must think: so it appeared to my mind. I never saw greater signs of industrial vitality, all full of promise for the future prosperity of India. When I had the good fortune, as Secretary to the India Board, in 1849, to pass the two first bills through Parliament for railways in India, I was told, and that by those who had long experience in India, that the natives would not use them. We have only, on this side of India, two extensive pieces of line open, — from here to Raneegunge, and from Allahabad to Cawnpore. Those who have seen the

rush of third-class passengers on a holiday in Belgium, can, from that, form some idea of the use made of these lines by railways. What we require is the completion of these lines at any cost, but quickly, and we shall see a result for which the most sanguine is not prepared.

"But, sir, there is another element of secure prosperity which India especially enjoys. Almost every thing she produces is in constant and boundless demand in Europe; and almost every article of importance required in Europe is to be found increasing in India, — so varied are her products. Sir, in this fact there is great security for the future. Let cultivation be extended and improved ever so much, there is no fear of the want of a market. But let me appeal from mere opinions to facts, to show the condition in which India is now placed. Sir, it is undoubted, that, at the present time, India enjoys a prosperity far beyond comparison with any former times; and what is most satisfactory is, that the evidences of that prosperity have been for some years past steady and accumulative. It is not, sir, a mere transitory excitement. As proof of this, sir, let me refer to our exports and imports."

[For these, see the speech *in extenso;* which will, of course, find its way into our American papers.]

"England does not, and never has exacted tribute from India. Every rupee of taxes raised in India is devoted strictly to Indian purposes. If England expects or desires advantage from India, it is only in a way entirely consistent with the true interests of India: it is by a reciprocal change of products, which constitutes that commerce which I have shown you has showered so many blessings on India, to the full, I admit, reciprocated by England."

"I believe it to be undoubted, that India is, and will remain, the lightest-taxed country in the world, in proportion to the good government which it enjoys."

"Sir, there never was before a period at which I believe the army could with perfect security be so much reduced, if we only can dispense with whatever may yet be doubtful among our

native troops. Our frontiers are now all defined, and of themselves, with slight exception, offer a natural barrier. The native States within India are not only on the best terms with us, but their interests are so much now bound up with our own, that we have perfect security there. The people themselves are peaceful and tranquil, and only wish to be permitted to follow their callings in security. They have learned a terrible lesson from the anarchy which prevailed, wherever, for however short a time, British authority was suspended. And, sir, the Sepoy Army, which so long has been our real danger in India; which so long has been, if not a standing menace, at least a standing source of apprehension to our farthest-seeing statesmen, — has at last dissolved itself. An army petted and spoiled by indulgences inconsistent with discipline; a close body, self-recruited by the men themselves, with brothers and cousins and relatives, the danger of which many understood, but none had the boldness to incur the risk of dealing with, — that army has disappeared, and is blotted out. Sir, this Frankenstein, which at one time was only alluded to in bated breath and in a whisper, when it was discussed, has committed suicide, and can be spoken of openly, and all its errors exposed. I hope the example it has set, the experience it has given us, will never be forgotten. . . . Sir, in England there is more local government than in any country in the world; but there is no country where the central authority and control of the government itself is so strong. And, sir, I will add, that it will be in vain that we make improvements and reforms in our finances, if administrative reforms do not take place. You must rely upon a sound system, if you will have permanency, and not upon any individual, especially in a country where individuals change so rapidly."

I must not detain you with comments on this speech, full of wisdom and strength and *religion* for India, — of that religion which binds up the broken; yes, binds man to man, and all to God and duty. Let me only say, that a crowded Council Hall of Hindoos and Parsees and Eu-

ropeans — merchants, lawyers, doctors, and divines — seemed to rise up after that speech (of three and a half hours), and *bless* the speaker's wisdom and most helpful strength. May God raise up even better strength and wisdom among the princes of thought and power in my own land! and, according to our ability, may you and I and the American Unitarian Association be found faithful! God be merciful unto us and bless us, one and all! Amen.

Yours, DALL.

P.S. — (1.) I do *not* yet hear definitely and finally of Charles Cress coming to join me in labor for the heathen at Calcutta. (2.) Last Thursday night, I had a social discussion, as to Trinity and Unity, with and before a parlor-full of Europeans and Americans (seven men, five women), two or three of us only being Unitarians; when they, with one or two exceptions, ended with affirming Jesus to be *the Father*. Three or four of the parties used pen, ink, and paper. We hope the press is on the way; or, better still, the money for our printing-fund. All goes on as usual, — Sunday-services, and daily letters and callers.

MR. DALL'S NARRATIVE.

Given to the Committee on the first Sunday in August, 1859, and only now getting printed.

GENTLEMEN OF THE COMMITTEE, FRIENDS AND BRETHREN, — Here is our Eighth Half-yearly Report. The work done is small as the opportunity is great. Still God offers us the heathen for our inheritance. Still Jesus Christ calls us to follow him in the regeneration of man. We are slowly moving in the channel of Divine Providence; we are working with the Father and the Son in

the holy life; we know, therefore, that mighty results must follow these feeble beginnings. The signs are ripe for a new development of the hitherto quiescent forces of our church. Now, as in the apostolic days, organization and a wisely devout spirit of enterprise invite all true believers to confer their own best blessings on men, in God's name. If we have ever yielded to the fearful counsels of timid conservatism and local self-satisfaction, God grant that we do so no more! The day is come for us to prove our faith in the unity of God by an evangelical obedience to our Master's faith in the unity of man. The natural brotherhood of men is the great principle, the pivotal idea, upon which our Lord's Church of the *Unity*, in England and America, in Europe, India, and Australia, must revolve. Of this must come the organization of humanity, under Jesus as its Head; of the church militant, under him whom *worth* has made its Captain in godliness, and its Leader to full victory over sin. Be it now our working-prayer to the All-Father, "Thy will be done *on earth* as it is in heaven."

The world is heathen yet. Only a small portion of the earth is confessedly our Lord's. Not in any part of the earth is there so vast an opportunity for the spread of gospel-truth among the heathen as in India. Here we may work side by side with brethren of various Christian persuasions, aided by the press, the post-office, the railway, and by British Christian law. Others are largely outstripping us in practical endeavors to accomplish that unity which is our proclamation, our boast, and our song, and waits to be our salvation. The time is come, when to live, and be a church, we *must* make this oneness of all men in Christ our joint-work, our common sacrifice, our proper mission. I offer you a few facts in testimony to our own personal share and hope in this work.

1. OUR MISSION-ROOM continues its usual business of daily and sabbath ministrations. (1.) Our *daily* morning service of Bible-reading and prayer, open to all, is attended only by the four persons who reside at the rooms; yet Hindoo young men come to ask religious direction almost every evening. (2.) The number of persons attending on our public worship in Calcutta on Sunday has fallen off from a hundred and fifteen to a hundred and two. This is perhaps accounted for by the break in our services, occasioned by the six weeks' absence of Mr. Dall in Madras during this term. Several of our friends having left the city, and partly on account of the extreme heat, the Committee suspended the services of the Mission-room for those six weeks. (3.) Death has also removed several from among us: the wife of one of our earliest and still of our best friends was called to the Father on the 10th February, leaving seven children to mourn one of the kindest of English mothers. These seven are near the pastor, and under careful instruction. Mr. O. B. Everett, a friend to our cause, died on the 28th of June; and the wife of one of our native Christian members, Mr. G. C. Dey, on the 9th of January, after protracted illness. (4.) A few persons, who were decided Unitarians (like Mr. Adolf Seeman, of Hanover), have been on their way to other cities, and able to remain with us only one or two Sundays; others (as the masters of ships) have been with us but a few Sundays, and were again at sea. Of such chiefly, twenty-one names have been added to our welcome-book during the four and a half months of our Calcutta services (omitting May and part of June); and this has increased the welcomers to a hundred and ninety-three. There has been about the usual proportion (*viz.*, one-fourth respectively) of English, Americans, Eurasians, and Hindoos among the attendants. Of the last, seven hundred and seventy in all have come to

us; of whom about seven hundred have joined the Temperance movement. At least three times that number are reached by our public addresses in town and country, and by our continual lecture and tract distribution. The average Sunday attendance on Mr. Dall's teaching for the twenty Sundays of this term (not including the six Sundays in Southern India) is only twenty-three; though this is doubled when the week-day attendance for religious conversation is included. For the two previous half-years, the average sabbath attendance at our "upper room" was twenty-one and twenty-four. (5.) Of our issues from the press, No. 68 appeared in February, and No. 69 in June. The former was our Seventh Report, — three hundred and fifty copies; the latter was a Lecture to Students of Presidency College, and others who unite to form the British-India Society, and was entitled "A Plan of Life." About twelve hundred copies were gratuitously circulated through India, in the columns of the leading daily journal of Calcutta, — the "Englishman." A pamphlet edition of five hundred copies has also been largely called for and distributed. No single issue of our sixty-nine has been more promptly applied for than this. The pamphlet consists of twenty-nine duodecimo pages; so that the seventeen hundred copies would give forty-nine thousand three hundred pages. Its two leading topics are, The Right Employment of Sunday Hours, and Living in Time for Eternity. Of all our publications, but twelve have been reprints. Fifty-seven tracts, pamphlets, and lectures have come from the pen of the missionary: a good portion of their printing charges have been paid by Hindoo gentlemen. Besides these nine hundred thousand (916,950) pages, nearly a hundred articles have found circulation in Indian newspapers; and as many letters from India, about mission-work and experience, have been (partly) circulated in America

and elsewhere, in the "Quarterly Journal of the American Unitarian Association." A brief daily journal has been kept in India; so that of our more than four years' (1473 days') labor here, since the revival of the Mission (17th of June, 1855), there is not a day but has some minute to indicate precisely where and how it was spent. (6.) The regular study of Bengali and Sanscrit by Mr. Dall has filled two or three hours of nearly every day. He has lately read the Gospel of John in Bengali, and those of Mark and Luke in Sanscrit. Some of the South-Indian tongues, particularly Ooria and Tamil, have also been looked into. (7.) The Committee has continued its meetings after divine service on the first Sunday (noon) of each month. (8.) There has been a renewal of the request that Mr. Dall should visit the brethren in Australia. (9.) Written sermons have been continued as usual, and preached once a week to the Mission-room gathering.

FURTHER MISSIONARY LABORS IN ILLINOIS.

STEAMER "SAM. GATY," ILLINOIS RIVER,
April 17, 1860.

DEAR BROTHER,—I am on my return home from a missionary visit to Peoria, Pekin, and Tremont, in Peoria and Tazewell counties, after an absence of two weeks.

At Peoria, our friends have been without a minister, as you are aware, since 1858; and their church has been rented to the Presbyterians and Baptists. Recently they have had a visit from Rev. Mr. Ryder of Massachusetts, and were much cheered and encouraged by his presence and labors with them. They are not able, however, to raise a salary sufficient for the support of a minister with a

family; and are waiting, hoping that Providence will send them some young man of ability, who will see, in the *ultimate* prospects of the place, a sufficient inducement to come and labor with them on a small salary for a year or two, until a larger congregation can be gathered, the debts of the church paid off, and a better state of things be brought about. Considering that Peoria is a large and beautiful city, and that we have now a good church edifice and a band of tried and faithful friends there, this is not an unreasonable expectation. Dr. Eliot went to St. Louis, and my predecessor came to Alton, with fewer advantages and aids than such a young man would find at Peoria. Who is there that is willing and able to make some sacrifice at the beginning for the sake of this church? It must be a man of good pulpit abilities, and of affable and friendly manners, who will not suffer in comparison with the other clergymen of the place, several of whom are highly gifted men. On account of the advantages of a cultivated state of society, and the prominent position it affords in a wide field of usefulness, I trust some one will be found to cast his lot in this place, and labor on, with his hopes fixed, not on the immediate, but on the future harvest.

I preached a sabbath here in the Universalist Church, and visited a number of Unitarian families. Our friend Mr. Underhill has consolidated and assumed the debts of the church, keeps it in repair, and says it shall never go out of Unitarian hands.

My next visit was at Tremont, the former seat of Tazewell County. I preached here on Wednesday and Thursday evenings, in the Baptist Church, to full congregations. Our leading and active friend here is Mr. William Pettes, an intelligent and influential citizen; and he, with others of our faith, have deemed it best to form a union with our Universalist friends, and have engaged an excellent young

minister of that denomination (Rev. C. G. Howland) to preach to them one year. They have adopted the name of "THE LIBERAL CHRISTIAN CHURCH IN TREMONT, ILL.," and are holding their regular sabbath meetings in the Court House. The movement is proving so successful, that they have secured a lot for a church, and are preparing to build a neat and inexpensive edifice the present year. To accomplish this will tax their utmost energies; but they have so much true Christian zeal, that I think they will succeed. As they have not yet procured a suitable hymn-book for their worship, and are hoping for a gift of one from the Unitarian Association, I have ventured to encourage the expectation, that you will make them a present of two or three dozen of the Hymn-book compiled by yourself for the Church of the Disciples, including the Liturgy. *This is the book they want;* and its introduction by the gift of a couple of dozen will secure the purchase of others as their future needs shall require. I commend their request to the Association, on several grounds.

1. It will help a young and interesting society, in which our faith is deeply infused; and will tend to its preservation, and the attachment of its members to the Unitarian body.

2. It will help to revive our faith, and form of worship, a community where it once existed and had become extinct; and it will bring our Universalist brethren into fellowship and sympathy with us in the use of the worship and hymns common to our churches.

3. It will be a fair offset to the fact, that the new minister belongs to the Universalist communion; and he unites heartily in the desire, that this should be the hymn-book of the new church.

4. Mr. Howland is a young man of high Christian character, of good education, spiritual-minded, unassuming

in his manners; and his preaching and daily life among his parishioners are spoken of in the highest terms. He has not yet had much experience, is diffident, and needs our sympathy and encouragement. He loves the Unitarian denomination as he does his own; and it would be entirely proper to place his name, with the name of this new church, in our Year-book, or Register, of the denomination; although he will doubtless maintain his connection and fellowship with the Universalist body, according to his present intentions.

My visit at Tremont was at the invitation of Mr. Pettes, and was welcomed by all the society. He assured me that it had given them strength and encouragement. We had an excellent social meeting on Friday evening at the house of Mrs. Richmond, another of our old and tried Unitarian friends.

On Sunday, the 15th inst., I preached in the Universalist Church in Pekin to good congregations. The minister (Rev. J. H. Chapin) was with me in the evening. Although I had been announced in the papers and from his pulpit as the *Unitarian* minister of Alton, I was as kindly received, and listened to, as if I had been exclusively of the Universalist body. In the evening, I preached a distinctively Unitarian discourse, as I did also at Tremont and at Peoria; and had full assurance of the hearty response of the people.

Rev. Mr. Chapin is himself a man of Unitarian views, and habits of thought; and his sympathies embrace both denominations. He has also a high spirituality, and has done much to promote the movement in Tremont, which is now just ripening into a success.

I was glad to find the few Unitarian families of Pekin attending Mr. Chapin's church, and giving their support to his ministry. It was my privilege to be the guest of

some excellent Unitarian friends here, whose friendship and hospitality will be remembered with grateful affection as long as I live. Both from this place and from Tremont, we shall have delegations to the Western Conference at Quincy.

When I left home, I took with me a large carpet-bag full of Unitarian books, — Channing's Works, Memoirs, Eliot's Discourses, Peabody's Lectures, &c.; and disposed of every one.

I have procured also several subscribers to the "Monthly Journal," whose names I send on a separate sheet.

Hoping to meet you at the Western Conference in June, I subscribe myself

Your brother in Christ,

J. G. FORMAN.

HAS UNITARIANISM EVER CONVERTED A NATION OR COMMUNITY?

THE "New-York Observer" says that it has not. In an article which appeared some months since in that highly conservative journal; a journal in which Orthodox theology and slaveholding Christianity walk lovingly together; a journal which believes, that to love your neighbor as yourself is to make a slave of him, provided he has a black skin; a journal which believes that God prefers the man who sells babies to the man who doubts the Trinity, — we met with this remark: —

"*We have yet to hear of the first island redeemed, the first community converted, the first church gathered, the first savage saved, by the teaching of Unitarian theology in any*

part of the wide world. If such a curiosity is known, it would be worthy of record for the wonder of all time."

We have no doubt that it is strictly true, that the writer of this paragraph has never heard of any of these things; but, because he has not heard of them, it does not follow that they have not taken place. Let us see, however, if we cannot give him a little light upon this subject.

1. We shall say little of the conversions to Christianity in the first three centuries. The sermon of the Apostle Peter on the day of Pentecost is no doubt a strictly Unitarian discourse, both in what it says and what it omits to say. He calls Jesus a man: he does not call him God. He calls him a man approved of God by miracles which God did by him. He says that he was delivered by the counsel of God; that he was raised up by God, exalted by the right hand of God, and received from the Father the promise of the Holy Spirit. Peter does not say any thing about the Trinity. He does not say that "Christ, as the Second Person in the Godhead, received from the First Person the promise of the Third Person, and has shed abroad this Third Person upon them." The conclusion of the whole matter with him is this fundamental doctrine, — that God has *made* Jesus Lord and Christ. He does not say, "Therefore let all the house of Israel know assuredly, that the Jesus whom ye have crucified is God the Son, the Second Person of the Trinity."

The first three thousand persons, therefore, ever converted to Christianity, were converted by a strictly Unitarian sermon. Nor is there the trace of a Trinity to be found in any of the other apostolic discourses in the book of Acts.

It is also historically certain, that down to the time of the council of Nice, A.D. 325, the prevailing doctrine in the church was some form of subordination. The Son

was considered inferior to the Father; which is, of course, a form of Unitarianism. Consequently, all the conversions made during the first three centuries were made by a church which was essentially Unitarian.

But as this matter of the opinions of the early church in regard to the Trinity is still a subject of discussion, we shall not lay stress, one way or the other, on the conversions to Christianity from Heathen nations during the first three centuries. Yet even the "New-York Observer" must admit, that there was no strict Trinitarian belief in the church at that time; and that, therefore, those conversions could not have been made by Trinitarians.

2. It is, however, certain, though the "New-York Observer" has yet to hear of it, that nearly all of the German nations, our ancestors, were converted to Christianity by Unitarian missionaries. The Goths were converted first, some of them even before the council of Nice; and one of their bishops was present at that council. The first translation of the Bible into any German language was made by the Unitarian Ulphilas, about the year 360. Of him Murdock says, "He was a man of talents and learning, an Arian (at least, in the latter part of his life), and possessed vast and salutary influence among the Goths in Dacia, Mœsia, and Thrace. He was at the Arian synod of Constantinople in the year 359, and was twice sent on embassies by the nation to the imperial court. He translated the whole Bible, except the Books of Kings; which he omitted, lest the history of Jewish wars should inflame the Gothic love for carnage, already too great." Ulphilas died A.D. 388, in Constantinople, "deeply pained," says Hase ("Kirchengeschichte," § 153), "at the decline of his faith. But, by means of the German gospel proceeding from him, the other German nations retained the Arian faith, which the Visigoths carried to Spain; the Ostro-

goths, to Italy; and the Vandals, to Africa. The most of the Burgundians followed the same example, after a transient interest in Catholicism." The Franks were almost the only German nation who were converted by the Catholic Church; and they, being Trinitarians, conquered the Arian nations, and converted them by the sword to the Trinity. The Lombards in Italy, converted afterwards, were also Arians; but the Anglo-Saxons, who were not converted till the middle of the seventh century, were converted by Roman monks, and consequently became Trinitarians.

It will be seen, therefore, that the majority of the German races were converted to Christianity by Unitarian missionaries, and that the first translation of the Bible into any German language was by a Unitarian. When, therefore, the "New-York Observer" says that it has never heard of any community converted by Unitarians, it merely exposes its own ignorance of church history. Milman, a writer whose work is tolerably accessible, says, "Among the Barbaric conquerors was the stronghold of Arianism. While it was gradually repudiated by the Romans both in the East and in the West, it raised its head, and obtained a superiority which it had never before attained, in Italy and Spain. Whether more congenial to the simplicity of the Barbaric mind, or in some respects cherished on one side by the conqueror as a proud distinction, more cordially detested by the Roman population as the creed of their barbarous masters, Arianism appeared almost to make common cause with the Teutonic invaders, and only fell with the Gothic monarchies in Italy and in Spain."

3. As the "New-York Observer" has never heard of the conversion of the Goths, the Vandals, the Suevi, the Burgundians, and the Lombards, by Unitarians, it can hardly be expected to have heard of the conversion of the Persian Empire and of other Asiatic nations by Unita-

rianism, under the name of Nestorians. Nestor was Bishop of Constantinople, A.D. 428; and refused to call the Virgin Mary, mother of God. He declared Christ to be a man who was joined with God, and with whom God dwelt ("Gieseler," § 86). Nestor learned his theology from Theodore of Mopsuestia, whose doctrine was a very apparent Unitarianism. Baur, in his work on the Trinity, speaks thus of the theology of Theodore: "The foundation of his theology was the independent human soul of Christ. He argued that Christ must be considered as a real man in soul as well as body, or he could not have suffered, prayed, received the divine help, increased in knowledge, been tempted, and resisted temptation. His divinity was this, — that he was in moral union with God. It was not a substantial union, but a union of thought, affection, and action. His favorite illustration of the union of the two natures in Christ was taken from the union of man and woman in marriage, not personal, but moral." (See Baur: "Christian Doctrine of the Trinity," vol. i. p. 706.) The Nestorians in Persia translated and circulated the writings of Theodore.

These Unitarian views were taught in the fifth century by the theological school at Edessa, where the Persian clergy were educated. The whole Persian Church became Nestorian, and separated from the churches of the Roman Empire. From hence they spread themselves all over Asia, reaching even to China, in the seventh century. Abbe Huc, in his work on China, describes at great length an inscribed plate, found by the Jesuits in the seventeenth century, and which proved to be one deposited by the Nestorians in the seventh century, on occasion of building a church. The inscription upon it is in very ancient Syriac, and proves that, at that very early period, their missionaries had already made very extensive conversions in China.

They had spread themselves from Persia into Armenia, Arabia, Syria, and India. These Nestorian churches are still found all over Asia, and have founded schools and hospitals everywhere.

When, therefore, the "Observer" says, that it is yet to hear of the first community converted by the Unitarians, we reply; that, in that case, it is yet to hear who it was that converted the greatest part of the nations of Europe and the races of Asia.

Either it has never heard of Arian and Nestorian missions, or it does not know that the theology of these missionaries was a form of Unitarianism.

MANSEL'S LIMITS OF RELIGIOUS THOUGHT.

We have noticed this book already, though briefly; but we think it deserves another notice. It is a desperate attempt to save Orthodox doctrines from the objections of reason, not by replying to those objections and pointing out their fallacy, but by showing that similar objections can be brought against all religious belief. For example, when reason objects to the Trinity, that it is a contradiction, Mr. Mansel does not attempt to show that it is *not* a contradiction, but argues that our belief in God is another contradiction of the same kind. His inference therefore is, that as we believe in God, notwithstanding the contradiction, we ought to believe in the Trinity also, notwithstanding the contradiction. If we believe one, we may believe both.

But this is a dangerous argument; since it is evident that one might reply, that there remains another alternative;

which is, to believe *neither*. If Mr. Mansel succeeds in convincing his readers, the result may be a belief in the Trinity, or it may be a disbelief in God altogether: one of two things, — either a return to Orthodoxy, or a departure from all religion. Either they will renounce reason in order to retain religion, or they will renounce religion in order to retain reason.

At the very best, also, the help which this book offers us is to be paid for somewhat dearly. It proposes to save Orthodoxy by giving up the use of reason in religion. Mr. Mansel would say, "by giving up the unlimited use of reason;" but, as we shall presently see, this comes very much to the same thing at last.

What, then, is the nature of Mr. Mansel's argument? It is an argument founded upon Sir William Hamilton's philosophy of the Unconditioned. Now, this has been generally considered the weak side of Hamilton's system. According to him, the unconditioned is inconceivable: in other words, of the Absolute and Infinite we have no conception at all. But this denies to man the power of conceiving of God, and so leads directly to Atheism. This charge has already been brought against Hamilton's philosophy, in various quarters: for example, in the "North-British Review" for May, 1835. But we will not here attempt any examination of Hamilton's theory, but confine ourselves to Mr. Mansel.

The argument of Mansel is this (p. 75): "To conceive the Deity as he is, we must conceive him as First Cause, as Absolute, and as Infinite. By the First Cause is meant that which produces all things, and is itself produced of none; by the Absolute is meant that which exists in and by itself, having no necessary relation to any other being; by the Infinite is meant that which is free from all possible limitation."

Having thus defined the Deity as the First Cause, the Absolute, and the Infinite, Mansel goes on to show that these ideas are mutually contradictory and destructive. A First Cause necessarily supposes effects, and therefore cannot be absolute: nor can the Infinite be a person; for personality is a limitation. By a course of such arguments as these, Mansel endeavors to show that the reason is as incapable of conceiving God as it is of conceiving the Trinity, the atonement, or any other Orthodox doctrine; and, since we do not renounce our belief in God because of these contradictions, neither ought we, because of similar contradictions, to renounce our belief in the Trinity.

Such is the substance of Mansel's statement, though the arguments by which it is proved are varied with great ingenuity and to great extent. This course of thought is by no means original, either with Mr. Mansel or Sir William Hamilton. A far greater thinker than either of them (Immanuel Kant) had long before shown the logical contradictions of the understanding in what he called the Antinomies of the pure reason. But the important question is, If the reason contradicts itself thus in its conception of Deity, how are we to obtain a ground for our belief in God? Mansel answers, "Through revelation; that is, through the direct declarations of Scripture." This he calls faith. We are to believe in a personal God on the ground of a Bible confirmed by miracles.

This result is so strange, that it may well seem incredible. Yet we cannot think that we have misrepresented the tendency of the argument; though, of course, we have given no ideas of the acuteness and flexibility of the reasoning, the extent of the knowledge, and mastery of logic, in this work. That such a book should be written by a religious man, in the supposed interest of Christianity, is sufficiently strange; for it seems to us equally untenable

in its positions, unfounded in its statements, empty of insight, destructive in its results. We will add, very briefly, a few of the criticisms which occur to us:—

1. The first thing which strikes us in reading this book is, that everywhere it deals with words rather than with things. The whole object of the discussion concerns the meaning of terms, and it deals throughout with the relation of words to other words. It is an acute philological argument. We feel ourselves to be arguing about forms, and not about substances. Now, such arguments may confuse, but they cannot convince. We do not know, perhaps, what to say in reply; but we remain unsatisfied. One not used to logic may listen to an argument which shall conclusively prove that white is black; that nothing is greater than something; that a man who jumps from the top of the house can never reach the ground: but, though the thing is proved, he is not convinced. So, when Mr. Mansel proves to us that we cannot conceive of a Being who is at the same time Infinite and Personal, we cannot, perhaps, reply to the argument; but we know it to be false, since we have the conception in our mind.

We *do* conceive of the Deity as an infinite personality. Of what use to tell us that we *cannot* have an idea, when we know that we *do* have it?

2. Mansel tells us that we cannot think the idea of the Infinite and Absolute. He says (p. 110), "The Absolute and the Infinite are thus, like the Inconceivable and Imperceptible, names indicating, not an object of thought or of consciousness at all, but the mere absence of the conditions under which consciousness is possible." But then they are only words, with no meaning attached; and, if so, how can we argue about them at all? All argument must cease when we come to an unmeaning phrase: therefore the very fact of Mr. Mansel's argument proves the falsehood

of his assertion. Since he argues about the Infinite, it is evident that he has the idea of the Infinite in his mind.

3. Mr. Mansel agrees in principle wholly with the Atheists; for the Atheists do not say that God does not exist, or that God cannot exist, but that we cannot know that he exists. So says Mr. Holyoake, a leading modern Atheist. This is what Mansel also asserts: only he goes farther than they; contending that the very idea of God is impossible to the human reason. It is true that he believes in God on grounds of revelation, which the Atheists do not; but he agrees with them in setting aside all natural and reasonable knowledge of Deity.

4. But how is it possible to obtain an idea of God from revelation, if we are before destitute of such an idea? When Paul preached to the Athenians, he addressed them as having already a true, though an imperfect, idea of God. "Whom, therefore, ye ignorantly worship, Him declare I unto you." But, if they had not already an idea of God, how could he have given them such an idea? Suppose that he works a miracle, and says, "This miracle proves that God has sent me to teach you." But, by the supposition, they know nothing about God; consequently, they have nothing by which to test the truth of a revelation professing to come from him. Neither miracles, nor the nature of the truth taught, nor the character of the teacher, avail any thing as evidence of a revelation from a Being of whom we know nothing. Without a previous knowledge of God, revelation is impossible.

5. Mr. Mansel, therefore, is one who, without a foundation, builds a house on the sand. He attempts to erect faith in God after taking away the foundation of reason. The apostles built revealed religion upon natural religion, revealed theology upon natural theology, according to the rule, "That is not first which is spiritual, but that which

is natural; afterward that which is spiritual." Christ said, "Ye believe in God: believe also in me." Mr. Mansel reverses all this, and makes Christ say, "Ye believe in me: believe also in God."

6. But, even if it were possible to ascend to belief in God through belief in Christ, we must ask, Is not belief thought? If the mind cannot *think* the Infinite, how can it believe the Infinite? Must we not apprehend a proposition before we can believe it? Does not the thought of a thing logically precede the belief of it? If it is impossible to apprehend the Absolute, if this is only an empty name, how is it possible to believe in the Absolute on grounds of revelation, or on any other grounds? A miracle cannot communicate to the mind an idea which is beyond its power of conception.

7. Mr. Mansel declares that our religious knowledge is *regulative*, but not *speculative*.

He lays great stress on this distinction: by which he means that we have ideas of the Deity, sufficient to guide our practice, but not to satisfy our intellect; which tell us, not what God is in himself, but how he *wills* that we should think of him. According to this view, all revelation is overturned, just as all natural religion has been previously overturned. Revelation does not reveal God on this theory. We have no knowledge of God in the gospel, any more than we had in nature. Instead of knowledge, we have only law. But this seems to despoil Christianity of its vital force. Christ says, "This is life eternal, — to *know* thee the only true God." But Mr. Mansel tells us that such knowledge of God is impossible. Therefore, instead of the gospel, he gives us the law: for it is certain that his *regulative* truths are simply moral precepts, addressed to the will, not to the intellect; capable of being obeyed, but not of being understood.

8. The radical error of Mansel seems to be this, — that his mind works only in the logical region belonging to the understanding, and is ignorant of those higher truths which are beheld by the reason. He has tried to find God by logical processes; and, of course, has failed. He therefore concludes that God cannot be known by the intellect. He has fully demonstrated that God cannot be comprehended by the logical understanding; and in this he has done a good work. But he has not shown that God cannot be known by the intuitive reason. The understanding comprehends: the reason apprehends. The understanding perceives the form: reason takes hold of the substance. The understanding sees how things are related to each other: the reason sees how things are in themselves. The understanding cannot, therefore, see the infinite and absolute; cannot apprehend substance or cause; knows nothing of the eternal. But the reason is as certain of cause as of effect; knows eternity as really as it knows time; is as sure of the existence of spirit as it is of matter; and sees the infinite to be as real as the finite. Therefore, though we cannot comprehend God by logic, we can apprehend him by reason. We can be as sure of his being as we are of our own, and we are not obliged to explain away all those profound Scriptures which teach us that the object and end of our being is to know God.

9. Since, therefore, Mr. Mansel's book, with all its acuteness, learning, and honesty, tends directly to Atheism; since, by overturning the foundation of Christianity, it overturns Christianity itself; since it substitutes mere moral laws in place of the vital forces of the gospel, — it is no wonder that its positions have been rejected with much unanimity by the most eminent Orthodox scholars. Its defence of Orthodoxy costs too much. Leading thinkers of very different schools — for example, Mr. Brownson,

the Roman Catholic, in his "Quarterly Review;" Professor Hickok, the Presbyterian, in the "Bibliotheca Sacra;" and Mr. Maurice, of the church of England, in a recent pamphlet — have opposed with great force the arguments and conclusions of this volume. It is true that Professor Huntington considers that Mr. Mansel has *demonstrated* that the human consciousness is unequal to the speculative conception of a Being at once absolute, infinite, and personal; and seems gladly to accept the aid of this book in defending the Trinity. But the more distinguished and experienced thinkers mentioned above are cautious of accepting the help of so dangerous an ally.

BOOKS RECEIVED

Since our last Notice.

Mademoiselle Mori: a Tale of Modern Rome. Boston: Ticknor & Fields. 1860.

Modern novels are mostly very hard reading. Novel-readers are a badly used race: their sufferings are enormous. The boy who paid his passage in a canal-boat by leading the horse is a type of this afflicted race. They may say, after reading one of the latest style of long-winded stories, *romans de longues haleines*, — "If it were not for the name of the thing, I might as well have read the dictionary." Novels are mostly made up of an infinite quantity of slipshod talk, — such talk as we should not for a moment consent to listen to if it was going on in a parlor; talk unseasoned with any grain of wit, any felicity of language, any touch of fancy; unideal talk, empty talk, leading to nothing. Yet, because it is called a novel, we read it, just as children eat a piece of hard, dry, dusty gingerbread because it is called cake. An ocean of this sapless conversation, with two or three incidents, at great distances apart, trying feebly to do duty as the plot, like the few peas which swim far apart on the surface of a kettle of hospital soup, *apparent rari nantes in gurgite*

vasto, — such are the novels written by young ladies who call themselves "Sarah Sparrowgrass," "Patty Pansy," "Lucy Lettuce," &c., with which the present generation is much afflicted.

The present novel differs from those above described, in being a patient and conscientious effort to tell us something about Italy and the Italians. The wheels of the story go rather heavily; one yawns a little over it; and, to confess the truth, the present writer "got set" when about one-third of the way through, and has not yet been able to go further. Still, a determined and experienced novel-reader might possibly succeed in reading the whole of it.

The Semi-detached House. By LADY TERESA. Boston: Ticknor & Fields. 1860.

This is quite a different sort of a book. It is very readable, from beginning to end. One can travel through it at an easy pace, with scarcely any fatigue worth mentioning. It has also a valuable moral; viz., *If the common people behave themselves well, they can be admitted to see and talk with the nobility.* In England, such a book must have a very beneficial influence on the morals of the commercial classes. Virtue is rewarded and vice punished in the most striking manner. Some well-behaved girls, whose father is a sea-captain, are taken by a countess, in her own carriage, to a concert given by a duchess; while, on the other hand, a vulgar and selfish woman of wealth is firmly excluded from these delightful circles. Such fearful retribution and such celestial recompense must have a powerful effect in encouraging good behavior among the middling classes of English people.

The Church of the First Three Centuries. By ALVAN LAMSON, D.D. Boston: Walker, Wise, & Co.

This very handsome volume, just published by Walker, Wise, & Co., is a very interesting series of monographs on the Early Church Fathers. The first is on "*Justin Martyr and his Opinions*," and contains seven chapters; the second is on "*Clement of Alexandria and his Times*," and contains four chapters; the third is entitled "*Origen and his Theology*," and has seven chapters; the fourth is about "*Arius and the Arian Controversy*," in four chapters; the next contains two chapters on "*Eusebius the Historian;*" then come two chapters on the "*Apostles' Creed*," two on the "*Hymnology of the Ancient Church*," two on "*Artistic Representations of the Trinity*," and two on the "*Festivals of the Ancient Christians.*"

The Marble Faun. By NATHANIEL HAWTHORNE. Ticknor & Fields. 1860.

As every one has long ago read this story, it is hardly necessary to notice it. The descriptions of Italy are charming. The story is not much. The characters are, as usual, studies in morbid anatomy. They act as no human beings ever acted or would act: yet they act naturally; for *their* natures are all out of nature. Miriam is another Zenobia, but a little less so, — less wild, less weird, and not quite so brilliant. Probably Margaret Fuller sat for her portrait in each; yet both are radically unlike her. Margaret Fuller was the last person to commit a murder or a suicide. Her nature was as healthy as all of Hawthorne's characters are unhealthy. She found *her* romances in actual life and in real men and women. She had too much freedom to be eccentric; for eccentricity is merely the struggle of a feeble nature for freedom. Margaret went her own way, which sometimes was not the common way; but a broad, clear-sighted intellect always bore the torch before her. She never acted against her reason or without reason. In all this, she differed from these Hawthorne studies. The admirable Hilda seems to us somewhat insipid. Her intense desire to confess her friend's secret does not raise her in our esteem.

As we turn the leaves, our eye is caught (vol. i. p. 173) with the statement, that Carrara marble, in Rome, is worth two or three dollars *a pound.* Is this a mistake for *a cubic foot* of a hundred and fifty pounds?

Echoes of Harper's Ferry. By JAMES REDPATH. Boston: Thayer & Eldridge. 1860.

These echoes come from the Northern and Southern mountains. The book contains speeches, sermons, and letters about John Brown, from Thoreau, Wendell Phillips, R. W. Emerson, Theodore Parker, Theo. Tilton, Victor Hugo, Gilbert Haven, Dr. Cheever, Edwin M. Wheelock, Fales H. Newhall, Edward Everett, Henry Ward Beecher, Charles O'Connor, "The Atlantic Monthly," John G. Whittier, William Lloyd Garrison, James Freeman Clarke; Mrs. Mason, of Virginia; Lydia Maria Child, Moncure D. Conway, William Henry Furness; William A. Phillips, of Kansas; Elizur Wright, Mr. Belcher, C. K. Whipple, Richard Realf, A. G. Riddle, Daniel R. Tilden, Ed. H. Sears, L. M. Alcott, George W. Light, F. B. Sanborn, Edna Dean Proctor, William Allinghame.

The book is very handsomely printed, and evidently edited with much care.

El Fureidis. By the Author of the "Lamplighter." Boston: Ticknor & Fields.

The subject of the story is Palestine. The knowledge concerning it has been carefully collected from many books of travels.

Katherine Morris: an Autobiography. By the Author of "Step by Step," and "Here and Hereafter." Boston: Walker, Wise, & Co., 245, Washington Street. 12mo, pp. 353.

Unitarianism Defined. The Scripture Doctrine of the Father, Son, and Holy Ghost. By Rev. Fred. A. Farley, D.D., Brooklyn, N.Y. Boston: Walker, Wise, & Co. 12mo, pp. 272.

ACKNOWLEDGMENTS.

1860.				
Apr.	23.	From	Rev. Dr. Furness's Society, Philadelphia, for India Mission	$20.00
"	"	"	Rev. Dr. Furness's Society, Philadelphia, for Meadville Theological School	20.00
"	24.	"	Miss A. B. Taliaferro, as a donation	20.00
"	"	"	Society in Groton, for Mr. J. C. Gangooly	25.00
"	25.	"	Portland, for Monthly Journals	15.00
"	"	"	Portsmouth, for Monthly Journals	13.00
"	"	"	Cohasset, " " "	8.00
"	"	"	Rev. J. F. W. Ware's Society, Cambridgeport, as a donation	82.00
"	26.	"	Rockford, Ill., for Monthly Journals	3.00
"	28.	"	the executors of the will of the late Benjamin Loring, of Boston, the amount of his legacy	2,000.00
"	30.	"	Groton, for Monthly Journals, additional	2.00
"	"	"	scattered subscribers to Monthly Journal in April	152.20
May.	1.	"	Rev. Edward E. Hale's Society, Boston, as a donation	500.00
"	"	"	Society in Fitchburg, as a donation	51.63
"	"	"	Walker, Wise, and Co., for books, and use of stereotype plates	650.00
"	5.	"	Rev. Robert Collyer's Society, Chicago, Ill., for Monthly Journals	10.00
"	"	"	Brookline, for Monthly Journals	18.00
"	7.	"	Society in Portsmouth, N.H., for Mr. J. C. Gangooly	89.96
"	"	"	Society in Bridgewater, for Quarterly Journals for year 1859	22.00
"	8.	"	Burlington, Vt., for Monthly Journals, additional	5.00
"	12.	"	Rev. Charles H. Brigham's Society, Taunton, as their annual subscription	100.00
"	"	"	Canton, for Monthly Journals	10.00
"	"	"	Newburyport, for Monthly Journals, additional	11.00
"	14.	"	Rev. Fred. Hinckley's Society, Lowell, as a donation	60.00

May	14.	From	Rev. Fred. Hinckley's Society, Lowell, for Monthly Journals	$40.00
"	15.	"	the Church of the Disciples, Boston, as a donation	100.00
"	"	"	Rev. Dr. Thompson's Society, Jamaica Plain, as a donation	131.28
"	"	"	Rev. Dr. Thompson's Society, Jamaica Plain, for Mr. J. C. Gangooly	75.43
"	"	"	the Missionary League, Medfield	50.00

CANDIDATES FOR SETTLEMENT.[1]

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Horatio Alger	Marlborough.
William G. Babcock	Cambridgeport.
Geo. Bradburn	Athol.
Caleb Davis Bradlee	35, Hollis Street, Boston.
C. A. Cutter	Cambridge.
F. C. Capen	Boston.*
William Cushing	Clinton.
T. P. Doggett	Bedford.
E. B. French	Holliston.
J. K. Hosmer	Cambridge.
William H. Knapp	Boston.*
Thomas S. Lathrop	Boston.*
Henry L. Myrick	West Cambridge.
George Osgood	Montague.
D. C. M. Potter	Mattapoisett.
J. Mills Peirce	Cambridge.
Thomas H. Pons	Boston.*
James Richardson	Boston.*
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
Edward Stone	Framingham.
E. Vitalis Scherb	Boston.*
George W. Stacy	Milford.
Loammi G. Ware	Boston.*
Henry Wescott	Cambridge.
Daniel S. Whitney	Southborough.
J. B. Willard	Still River.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.

THE

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THIRTY-FIFTH ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION.

THE THIRTY-FIFTH ANNIVERSARY of the Association was celebrated in the church in Hollis Street, Boston, on Tuesday, May 29, 1860.

BUSINESS MEETING.

At the business meeting, held in the vestry at nine o'clock, a Nominating Committee was appointed to report a list of officers at an adjourned meeting in the Freeman-place Chapel, at three o'clock on the following day.

The President (Rev. Dr. Hedge) stated that the Secretary of the Association, Rev. James F. Clarke, had decided to resign his office, unless some modification of its duties was made which would enable him to continue in the pastorate of the Indiana-place Chapel. The Association were very anxious to retain Mr. Clarke; and the Secretary had intimated, that, if he were not required to travel, he might

still continue in the Secretaryship, and edit the "Monthly Journal."

On motion of Rev. Dr. Hall of Providence, a Special Committee, consisting of Rev. Dr. Hall, Rev. Dr. Farley of Brooklyn, and Rev. John T. Sargent of Boston, was appointed to devise a plan by which the services of Mr. Clarke could be retained. The meeting then adjourned.

PUBLIC MEETING.

The public meeting of the Association was held in the church at ten o'clock.

Rev. Dr. Hedge of Brookline presided on the occasion. After a voluntary on the organ, the congregation united in singing the hymn commencing, —

"O God! we praise thee, and confess
That thou the only Lord
And everlasting Father art,
By all the earth adored."

Rev. Samuel J. May of Syracuse then offered a fervent prayer, in which he alluded to the recent death of Rev. Theodore Parker, and besought that his surviving brethren might imitate him in his constant search for truth, the consecration of his abilities to its diffusion, and his unwearied labors in behalf of suffering humanity.

ANNUAL REPORT.

Rev. James F. Clarke, the Secretary of the Association, read an abstract of the Annual Report of the Executive Committee, which is as follows: —

This is the Thirty-fifth Annual Report of the American Unitarian Association. Your Executive Committee desire to give you an account of their doings during the last year, and then to suggest some considerations in regard to the future.

With regard to the past year, there is not a great deal to be said. In the life of an association like this, a single year is a short period.

(1.) We have, during the year, changed our location from the Rooms in Bromfield Street to that in the rear of Walker, Wise, & Co.'s bookstore. This room is, perhaps, less pleasant than the old ones; but it is more central and accessible.

(2.) Our "Quarterly Journal" has been changed to a "Monthly;" by which process, we give our subscribers about one-third more of printed matter for the same price. The subscription-list has been considerably increased: nevertheless, our Monthly is subscribed for in less than half of our societies. The price is so low, that it might seem possible, if it is thought desirable, to put it into every family connected with the denomination. It is intended to be a strictly denominational work; and it is on that account only that we can ask our parishes to subscribe for it. There seems to be a place for such a periodical, — one into which all that concerns the Unitarian body shall be deposited. We do not wish it to contain much literary or miscellaneous matter; not to contain any thing, in fact, which could as well be printed elsewhere.

According to our idea of it, it should have some *Discussion of Doctrine*, but should discuss doctrine rather in its practical than its scientific aspect. It should contain *Missionary Correspondence*, and *Intelligence from the Churches;* and so keep our people better acquainted with each other. We desire, in a word, to make it a centre of *unity* and *activity* to the whole body.

(3.) We have this year adopted, to some extent, a plan, which might be carried yet further, of requesting some of our settled ministers to act as local missionaries in their own region of country. We have, for example, voted a

certain sum to Dr. Sheldon at Bath, and to Mr. Fish in Central New York; asking them to supply their pulpits during a certain number of Sundays in the year, and to do missionary work in their own neighborhoods. Mr. Forman, at Alton, has been doing for us a like kind of work in his region. Mr. Conant at Rockford, Ill., and Mr. Brown at Lawrence, K.T., have been employed to a less extent in the same way. This method seems preferable to that of employing a single missionary, at a large salary, to give all his time to the work. Instead of having one man with a salary of two thousand dollars, we can have twenty men at a hundred. We thus save the time and expense required for travelling from one part of the country to another; for our twenty men are close to the place where the work is to be done. Moreover, they can choose the most suitable time for visiting a place; they can keep up a communication with it afterward: and also we thus have twenty men instead of one to take an interest in our missionary activity. For such reasons as these, this plan seems worthy of further trial.

(4.) Another plan, which we have just commenced, and as yet only partially acted upon, is that of furnishing books and tracts gratuitously to Unitarian circles in those places where there is no Unitarian church. The condition is that they shall meet together, and read the books, sermons, &c., and hold religious services among themselves. Such circles may make the nucleus of a religious society, unite together the Liberal Christians in a community, and be quite as useful, perhaps, as a more regular church. It is, in fact, a primitive Christian church which we propose to establish, — a church of the two or three meeting together in the name of Christ. Ten or twelve men and women can meet together every Sunday; can sing and pray, and hear a good sermon, and converse about some religious subject;

can agree to visit together the sick or poor: and so, without calling themselves a church or knowing that they are a church, they become, in reality, a very real and living church.

(5.) The book-business of the Association having been transferred to Walker, Wise, & Co., our publishing business has ceased. We think this a decided advantage. An association like ours is not adapted to the work of publishing books: we cannot do it as cheaply as the regular publishers, who have all the apparatus and all the means at their command. But we can aid in the publication of valuable works, in another way: we can furnish aid, by agreeing to take a certain number of copies of such books as we wish to have printed. Thus, during the past year, we have taken one hundred copies of Dr. Lamson's work upon "The Early Fathers;" we have taken two hundred copies of Mrs. Pike's new book, called "Katherine Morris;" we have also, in conformity with a previous agreement, assisted in the publication of Dr. Morison's work on the Gospels, and printed a volume of Discussions on the Trinity, occasioned by Dr. Huntington's defence of that doctrine. Our publishing firm has purchased of Messrs. Crosby, Nichols, & Co. a large quantity of the copyrights and stereotype plates of Unitarian publications; a part of which we have taken from them, to assist them in concentrating the business of the denomination in the neighborhood of our office.

(6.) Since the 1st of June, 1859, the Secretary has kept the Records of the Association, written between four and five hundred letters on the business of the Association, edited the "Monthly Journal," and preached in its behalf in thirty-eight churches, as follows: Milwaukie and Fon du Lac, Wis.; St. Paul, Min.; Chicago, Ill.; Meadville, Pa., two visits; Portland, Kennebunk, and Saco, Me.;

Nashua, Manchester, Keene, and Peterborough, N.H.; at Dr. Bellows and Dr. Osgood's churches, in New York; at Dr. Furness and Mr. Karcher's, in Philadelphia; Newport, R.I.; and, in Massachusetts, at Watertown, Lowell, Dedham, Bridgewater, Dorchester, Roxbury, Deerfield, Greenfield, Braintree (twice), New Bedford, Cambridge, Charlestown, Marblehead, Uxbridge, Cambridgeport, Somerville, Fitchburg, Leominster, Jamaica Plain, Randolph, and Boston. At nearly all of these places, the Secretary has preached distinctively in behalf of the Association and its mission, and taken up collections in many of them for this object. He has also been at the office almost every day, for an hour or two, to attend to the business which might arise there.

(7.) Prof. Huntington, whose position towards the denomination has for some time been indefinite, has during the year left the denomination, and entered the Episcopal Church. On the other hand, we have received into our denomination several ministers who have been previously connected with other sections of the church. These are Mr. Baldwin of Fon du Lac, formerly a Trinitarian Congregationalist; Mr. Ames of Bloomington, Ill., formerly a Freewill Baptist; Mr. Town, lately a member of the Theological School at New Haven; Mr. Calthrop, formerly of the church of England; and Mr. Miller, formerly a minister of the Methodist Episcopal Church. One or two more have also joined us, or are about to join us.

(8.) We have also, during the year, aided in the formation of new societies in Bloomington, Ill.; in Fon du Lac, Wis.; in Braintree and Randolph, Mass.; and one or two others. These societies are not always — nor, in the West, usually — called Unitarian: they are composed of Liberal men and women, to whom the word "Unitarian" is often quite unknown. They contain Unitarians, Universalists,

Quakers, and men from all churches: they are variously named the Free Church, the Independent Church, or the Christian Church. But these churches are virtually with us; and it would be a very narrow policy which should require that they should adopt our name before receiving our sympathy and aid. They are most of them hardly organized, and are in an infant state; but each of them seems a genuine growth, and meets a real want of many earnest men and women.

After this brief account of what has been doing by the Association during this year, we pass on to make a few suggestions in regard to the future.

The object of the Association is to furnish a centre of unity and activity to the denomination; to offer an instrument for missionary work; to be the agent through which the churches can communicate with each other and with the world. It is the only medium we possess for this co-operation. If we do not unite together and act together through *this* organization, we shall not unite together or act together in any way. Now, individualism is a good thing; but co-operation is a good thing also. Freedom is essential to Christian life and progress; but union is no less essential.

The problem which all churches are trying to solve is, how to have freedom, and not lose union; how to have union, and not lose freedom. Most churches fail in one direction: we fail in the opposite. They sacrifice freedom for the sake of union: we sacrifice union for the sake of freedom. They, therefore, accomplish more in moulding great masses: we do more for the development of individuals. But the rule, "This ought ye to have done, and not to leave the other undone," is always applicable. One-sided and unbalanced activities never produce a fulness of

life: they leave meagreness, thinness, and leanness in soul and body. The rule should be, to supply by effort where the tendency is wanting. Our tendency fails on the side of co-operation; and it is there that our effort should be directed.

Now, co-operation, with us, cannot be based on unity of doctrine or of form. In doctrine we must be always free, and never can be otherwise. We can unite in no creed as our bond of union: all attempts to do this must prove wholly futile. Nor can we unite in any form, whether it be liturgy, ceremony, ritual, or hymn-book. In these respects, each church must develop its own life freely in its own way.

But, if our union is not to be found in doctrine or ceremony, it can only be found in action. We can co-operate in work, and in work alone; and, as the Unitarian Association is the only medium of work which we have, we must either co-operate through this, or not at all.

It must, however, be admitted, that the Unitarian Association has never enjoyed the full sympathy of the denomination. Only a part of the churches have contributed to its funds; only a small number of societies have shown any interest in its work. During the last year, only one hundred and fifteen societies have sent in contributions or subscriptions to its Quarterly or Monthly Journal; only forty have contributed to its funds in other ways. And while, of these, only five have given to the India Mission a sum of two hundred and eighty-seven dollars, twenty-seven of them have given to the particular case of Philip Gangooly the sum of nineteen hundred and twenty-two dollars; showing how feeble is the interest awakened by the general cause, compared with the interest awakened by an individual case. For missions in general, we care little; but, for an individual missionary, we care a great deal.

For some reason or other, it is evident that the Association has never received the full confidence and good-will of our body. A few societies have contributed to its funds generously and regularly; a larger number have given irregularly and feebly; and a very considerable number, some of them the wealthiest, have never given at all. Out of two hundred and fifty societies, we have received, during the past year, direct contributions from forty only, making up about four thousand dollars. It is true that we have received subscriptions to the "Monthly" from a hundred and fifteen societies, who have paid, in all, subscriptions amounting to more than three thousand dollars; but several of these hundred and fifteen who subscribed to the "Monthly" belong also to the forty who have contributed donations, and to the twenty-seven who have given to Gangooly. Now, a gift to Gangooly, or a subscription to the "Monthly Journal," can scarcely be considered as a contribution toward our missionary work. Therefore the fact remains, that, out of two hundred and fifty Unitarian societies, only forty have given to the funds of the Association during the past year. These forty have given four thousand dollars. If the whole number — two hundred and fifty — gave in the same proportion, we should have twenty-five thousand dollars to devote entirely to missionary objects.

If we wished to do this, it would be very easy to do it. The societies in this city might give this amount every year, with perfect ease, if they wished. If a single Unitarian Society can give thirty-five thousand dollars, every year during ten years, for missionary, charitable, and educational purposes, we think that the rest of the denomination might give twenty-five thousand a year among them. Why, then, do they not do it? The principal reasons are these: —

1. Our churches have not been taught to give, as a Christian duty, to such objects. They have not been taught to give regularly and systematically for these purposes. In some instances, the minister has taken some pains to teach them not to give. He has spoken of the liberality of other sects slightingly; has undervalued missions; and left his congregation fixed in the comfortable conviction, that they ought, as Christians, to keep their money in their pockets. Such preaching as this is usually very successful; but, on the other hand, it is a long and difficult work to educate a church to habits of Christian liberality. A church so educated would give five hundred dollars or five thousand dollars for missions, and take no credit for it; when the same church, uneducated, would think it had done a great deal if it gave fifty. And, when such an uneducated church gives its fifty dollars, it exhausts its strength for some time after: this has to last it for several years.

2. And, especially, our societies have been taught to disbelieve in missions. Unitarians have a vague idea, that missions are necessarily and always useless. They do not deny that the world is to be converted to Christianity; but they think that it will be brought about in some providential way, by the spread of civilization, and not by human effort.

3. And, again, Unitarians disbelieve in doing any thing for their own denomination or their own opinions. They confound co-operation with sectarianism: they think that liberality consists in not caring for the Unitarian doctrines or the Unitarian denomination. This negative kind of liberality they find so cheap and easy, that it is quite a favorite with many of our rich Unitarians.

4. And, lastly, our people do not believe in the Unitarian Association. It has never received the full confidence of the body. Some have objected to the name: they did not like

the word "Unitarian." Others objected that too much was paid in salaries to the officers. Others have thought its action too narrow and illiberal; and others, again, have thought it too liberal. Many ministers and societies have been offended with the Association, on account of its course in regard to the supply of parishes. So that the Association has staggered under a great weight of prejudice difficult to overcome.

These are the chief reasons, perhaps, for the small receipts of the Association. The first three of them we can do nothing to remove. Those founded on the past action of the Association can be gradually overcome by an improved administration. We can correct our faults, and so make ourselves more worthy of the support of the denomination. If the Association shows that it is really doing good, it will have more and more of the favor of the denomination.

We will add a few words concerning the plan for future action.

It will be remembered, that, at the last annual meeting, a plan was brought forward by a Committee of the Association, of which Rev. Rufus P. Stebbins, D.D., was chairman. The main points recommended were, that the salary of the General Secretary should cease; that the work done by him should be done by the Executive Committee, who should be working men; and that the only salaried officer should be the Clerk. This plan, however, was not adopted; but it was decided to pay not less than two thousand dollars nor more than three thousand dollars to the Secretary, together with his travelling expenses. After this vote was passed, your present Secretary was elected. Had he been present at the time, he would have declined the office, as he sympathized with the views presented by Dr. Stebbins; but he decided to comply with the wish

of several gentlemen whose opinions deserved the most deferential consideration, and to accept the office for a year. He, however, made it a condition, that he should *not* resign the pastoral care of his own church, and that he should be allowed to preach at home at least one Sunday in every month. Upon these conditions, which were cheerfully acceded to by the Executive Committee, he has endeavored during a year to fulfil the duties of the office. Instead of the two or three thousand dollars' salary, and travelling expenses, he has thought it right to take twelve hundred dollars in all. But the result of this year's experience, with him, has been to confirm, on the whole, his opinion in favor of Dr. Stebbins's proposal.

The argument on the other side was, that we want a man to do missionary work for the Association, and to give all his time to it. But, if he gives his time to missionary work, it is clear that he cannot do office work. Missionary work lies mostly at a distance, — in the Western and Middle States: if the Secretary is out there, — attending to missions in new places, forming Unitarian societies, and diffusing Unitarian opinions, — he plainly cannot be in Boston, reading and answering letters, and seeing those who wish to talk with him. There are a few spots, indeed, of missionary ground, within reach of Boston, where he could go on Saturday, and be back on Monday; but not many. If he, then, devotes the Sundays to preaching, on behalf of the Association, to established churches, who have their own pastor, he only does the work which their own ministers might do as well or better; as far as the funds of the Association are concerned, better. Societies will give more in response to an appeal from their own minister than in answer to a stranger, even though he hold the office of Secretary of the Association; and it is to their credit that they will do so.

The principal work of the Secretary is reduced to office work. The missionary work to be done in the Southern and Western States can be better done by our ministers who are on the spot. By giving a hundred dollars a year each to ten ministers in the Middle and Western States, to use in missionary work in their own neighborhoods, we get much more of that done than our Secretary could do. And work to be done in the churches near by can be better done by their own ministers. The question then remains, How shall the office work be best done?

All the business part can be attended to best by a Business Clerk, who might give his whole time to it, and be paid accordingly. And why cannot the rest of the office business be effectually performed by the Executive Committee, provided we can find men willing to give to our cause an hour or two every week? In this way we should save a thousand dollars at least; which would give us the work of five or ten missionaries in different parts of the country.

The operations which need to be carried on by us are, then, these: —

1. Missions.
2. Circulation of books and tracts.
3. Establishing new societies.
4. Assisting young men to prepare for the ministry.

All of which can be done in the way now suggested. If, however, the Association is not yet prepared to make so great a change as to dispense with the services of a salaried Secretary, a part of the above suggestions may still be carried out. The duties of the Secretary may be mostly office-duties, — editing the "Monthly," corresponding with missionaries, sending out books and tracts, establishing new societies, receiving new ministers, and exercising a general episcopacy or oversight over the

missionary activity of the denomination. The missionary work may be mostly done by local missionaries.

It is proper to say, in conclusion, that the Executive Committee are not responsible for the opinions in the last part of this Report, as they are the suggestions of the Secretary only.

DR. HEDGE'S REMARKS.

Rev. Dr. Hedge, President of the Association, made the following remarks: —

Friends, brothers and sisters of the Liberal churches here present, — It falls to my lot, by one of those fortuities — I am afraid you will say fatalities — incident to popular elections, to congratulate you on the thirty-fifth anniversary of our Association. I bid you welcome to this hour and place.

I believe it is customary, on these occasions, to speak of the favorable auspices under which we assemble. If I use this phrase in the present instance, it is no rhetorical commonplace, but a comfortable verity; as the facts and figures of your Secretary's and Treasurer's reports will testify to all, who are concerned to know the truth of our position. For my own part, I am happy to say that my confidence, not in the principles of Liberal Christianity, — for of these I have never for an instant doubted, — but my confidence in the practical working of those principles, in their further and continued spread, and in the success of the institutions based upon them, was never stronger than at present. I seem to see more solid promise, a more developed consciousness in our communion, more decisive indications than ever before, of a power and determination in our churches to second the agencies by which we are

seeking to maintain and promulgate what we believe to be the truth as it is in Christ.

I do not anticipate, in connection with our views, an extensive and elaborate polity; nor do I desire it, when I call to mind the iniquities and oppressions, the violence to humanity and truth, which such polities engender. It is not the purest doctrine that subtends the most powerful organizations; nor would it in the least disturb my faith in the principles we profess, should they fail to gather around them numerous and compact bodies like those which ally themselves with other systems. It would not be the first time in the world's history that a certain householder in the household of faith "made a great supper and bade many," and they that were bidden refused to come. A vigorous organization can never be a measure of success to a body whose fundamental principle is liberality. The strength of an organization is exclusiveness. Power, in the ecclesiastical world, goes with the keys. The church that has the keys, or professes to have them; the church that claims to bind and loose, and pretends to exercise that power, — will take the majority, and have the predominant name and sway. The smaller the entrance, the bigger the fold; the more exclusive in theory, the more conclusive in effect. That is the well-known paradox in ecclesiastical philosophy. When Henry IV. of France renounced the Protestant Church for that of Rome, he pleaded, as a reason for so doing, the exclusive theory of that church. Protestantism accords salvation to the Catholic: the Catholic does not accord it to the Protestant. It was safer, therefore, so he reasoned, to be in the Catholic Church, than in the Protestant; safer, even if the Protestant doctrine were the true one. The same feeling prevails in the subdivisions of the Protestant Church. The stricter the covenant, the fuller the commu-

nion; as in politics, the stringent platform carries the polls.

Contrary to all rules of ecclesiastical policy, we have adopted the principle of a wide hospitality. We prescribe no symbol but the Christian confession. We exclude no opinion within that limit. I suppose we have lost in organic strength by this indefiniteness. What then? Would we sacrifice liberty to policy? In so doing, we should compromise our distinctive type. Liberty is our policy, for it is our life; and a sect had better die out than belie itself.

But while we exact no exclusive tests, and protect ourselves by no exclusive legislation, we are not altogether undefined. The inevitable eclecticism of the love of liberty and the love of truth has given us bounds which no sectarian forecast could have hit with so true an adjustment to our wants and kind. By a principle of "natural selection" in our "struggle for existence," — to borrow a phrase from the region of zoölogy, — we eliminate at one end all whose orbit of negation out-travels the Christian confession, and discharge at the other all who seek in Christian connections, not truth and freedom, but social consequence and the opportunities of ecclesiastical ambition.

Our faith is commonly regarded by its adversaries as an innovation. True, it is the supreme product of the Protestant movement. But as Protestantism itself was a partial re-affirmation of primitive Christianity, so Unitarianism is only a further and conclusive step in that direction, — the consummation of that reform. Our doctrine is no novelty. It approaches more nearly the faith of the early Christians than that of most other, perhaps all other, Christian sects; and, as Paul claimed the credit of the Abrahamic covenant for the Christians of his day, so

I say, "we are the circumcision who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." We are the primitive church, from which all other churches have come forth. We are the catholics; for, where the catholic heart is, there is the catholic church. The Latin schism, — which usurps that title, — the Greek schism, and all other schisms, are defections from us, not we from them. However they may deny us, we cannot, in turn, deny them. However they exclude us, we must still turn toward them the steady face of an unrequited and unfaltering hospitality; as in the temple-worship at Jerusalem, after the schism which separated Israel from Judah, when two tribes only remained of the original twelve, the table of show-bread, on the right hand of the tabernacle, exhibited, week after week, not two loaves, but twelve, — two for Judah and Benjamin, and ten for the absent ten, — with sublime irrecognition of their absence, and in token of a catholicity whose sacred idea survived the mutilated and irrevocable form.

I said we must not expect extensive and powerful organizations to represent our faith. Such organization as we have we need, and must endeavor to maintain. But our strength lies in our literature rather than in our polity. It is in that way, chiefly, that we have accomplished what has been accomplished by us; and, however we may hope to flourish as a separate branch of the Christian Church in time to come, it is mainly to our works that we must look for the propagation of the truth we have in charge.

It was recently said, by way of disparagement, at a public meeting in New York, that the Unitarians had a literature, but nothing else. Well, friends, let us be thankful for so much. Let us be glad that we have a literature at least; that we have a scripture, if we have nothing else. On the whole, what better agent or more efficient

organ for the dissemination of truth can there be than a book? No sower, that goes forth to sow in the broad field of human society, exerts a missionary agency at all comparable to that of a thoughtful, wise, religious, and, at the same time, readable and popular book. That is a missionary that sows "beside all waters," and penetrates, like the light, into every creek and cranny of life. Paul was a mighty worker in his day; but his best work has proved, in the end, to be the very incidental one of his writings. The churches which he planted came to nothing; they went to pieces in a very few years: but the letters which he wrote to them came to honor and everlasting fruit. Paul's Epistles took up the missionary work which dropped unfinished from his hands; and they travelled east and they travelled west, and they came to lands of which Paul never dreamed, and have cheered and quickened more souls than the world then contained, twice told. The single First Epistle to the Corinthians accomplishes more in the way of genuine spiritual result, every year, than the A. B. C. F. M. has done since its first institution. I say, friends, if the alternative be a rich and sound literature, or a rich and powerful sect, give me the literature. For permanent effect, for a mission unceasing, of life to life, give me a literature. I am well content that we should be known less by our organization than our works.

If every church of our communion should die out, there are writings belonging to that communion, originating in it, that will survive; and our faith will survive in them. It has long been a question with geologists, whether humanity existed on this globe in the ages prior to historic record, and beneath all traditional soundings, — the ages which produced the huge creatures of the fossil world. No human remains had been discovered among the drift of the tertiary period, where, if anywhere, they might be

expected to appear. More recently, however, articles of human workmanship — knives fashioned out of flint, spears and arrowheads — have come to light in some caverns and gravel-beds of England and France, so mixed with the bones of animal species now extinct, as to prove beyond reasonable question, that man was contemporary with the mammoth and the glyptodon of pre-historic ages. The puny organization had perished: the solid work survived. Other animals are traced by their bones; man, by his works. Human organizations are transient in the social and ecclesiastical world as in the animal. Sects die out when their mission is accomplished; but the truth which made them remains, and the writings which worthily embody that truth survive with it.

Ages hence, when some curious student of the history of religion, surveying the ecclesiastical formations of our time, shall look for traces of a genuine, unadulterated Christianity, and shall search the fossil remains of monstrous beliefs now extinct — the megatheria of theology — to see if humanity existed in those days, by the side of those corruptions any pure and rational faith, it will be no weary records of councils, no musty tomes of sectarian annals, but the works of Channing and Martineau and a host of others, which will solve that problem and satisfy that quest.

DR. PUTNAM'S REMARKS.

The President, in closing, called on Rev. Dr. PUTNAM of Roxbury, who said, that although it was repugnant to his temperament and tastes to make a speech, — having lived so long, and never made one, — yet he did desire to speak on the question, as to what good results Unitarianism has brought forth. He had, however, been unwell, and unable to prepare his thoughts in such a way as they should be presented to that body; and he felt obliged,

therefore, to do the meanest thing a public speaker ever does, — make an apology. He felt unable to go on at that time; but hoped the invitation would hold good, and he would pledge himself to redeem it at another time. He loved the cause from the bottom of his heart, and was never more joyously sure that it was the truth of God, the joy and strength of the soul, than now; never was more disposed to buckle this truth about him than now. Sometimes he saw friends, using that large freedom which Unitarianism fosters, going away from this fold. He wondered at it, and pitied them. He could hardly see how they can do it when they have once breathed their chest full of the free and balmy air of this faith which we call Unitarianism. It only made him feel more like clinging closely to his birthright.

REV. MR. ALGER'S REMARKS.

The President then introduced the Rev. WILLIAM R. ALGER, who gave the following address: —

What the Unitarians ought to do.

Amid the swift and numerous signs of the times, — while some have fallen away from us, and others suffer misgivings, and many appear uncertain and lukewarm, — it will not be harmful nor injudicious for us to draw up our ranks, survey our position, and, as preparatory to a vigorous march, ask what we have to do.

The first and largest statement to be made of the duty of the Unitarians is the obligation they are under to set forth the great distinction between the essentials and the non-essentials of religion, and to stand by it more boldly, consistently, and thoroughly than they have. In pealing tones, which every man on earth may hear, we ought to proclaim, that the condition of acceptance with God is not

the holding of any special form of opinion, nor the assumption of any particular ritual attitude; but is a spirit of humility, righteousness, and love breathing through the character and life. We ought to announce everywhere the free responsibleness and the undestroyed ability, before God, of the individual soul, — the rightful exemption of the layman from the tyranny of dogma and technicality administered by a vested priesthood, professing, on whatever pretences, to hold the keys of heaven and hell. We ought to throw off the overlapping mass of errors and burdens laid on the gospel by eighteen centuries of ecclesiastical corruption and popular ignorance, and keep open a church which John, Paul, Polycarp, might enter unchallenged, if now on earth; for, outside of the Liberal fold, there is not a church in Christendom where they would not be stopped and tried with shibboleths wholly strange to their lips. We ought to furnish a religious home, with spiritual ministrations and comforts, for those good men, of whatever shades of mere opinion, who cannot accept the dominant creeds of the day, but who recognize the attributes of God in the works of nature, and listen to his voice in the recesses of their hearts, and who would gladly join to worship in the great communion of saints. We ought to advance into the front lists to magnify the idea of the church invisible, whereof all good men and true, wheresoever scattered abroad, are members in regular standing; holding the visible church of local form and profession subordinate to the unseen, cosmopolitan church of the Spirit, — as properly but the outward mirror of this, the mere medium and pathway to it. We ought, in this blessed sunshine of the nineteenth century, and amidst this flexible life of the American continent, to represent and hold open, not a church railed with cast-iron beliefs and bristling with artificial formalities, which abject con-

formists alone can enter, but a church of trust, obedience, sympathy, and progress, declaring a certain type of spirit and character to be the genuine condition of discipleship; and therefore maintaining that many a man technically called a heathen or an infidel is really a better Christian, in the eyes of Christ, than many an Orthodox prelate robed and mitred in the church. We ought to shrink with shame and sorrow from the sight, frequent around us, of cultivated Christian scholars to-day falling so far short of the standard of liberality set by the great Christian scholar of four centuries ago, who said, "So often as I read the story of the pagan moralist, sage, and martyr of Athens, I can hardly refrain from crying, *O sancte Socrate! ora pro nobis.*" We should not let the pernicious bigotry which presumes to flaunt its haughty egotism of doctrine in our faces pass without the rebuke it merits, — a glass in which it may see itself as others see it.

We ought to emphasize the life, truth, power, of the gospel, in distinction from the doctrinal shells in which they may be conveyed, but in which they are not confined. For instance, it is not the numerical Trinity of One, and Unity of Three, — a contradictory formula, which millions may think they accredit, and not be one whit the better for it, — but it is the faith of the Father, absolute in his infinitude, manifested in his Son, working by his omnipresent Spirit, that irradiates the upturned face of Christendom with the rapture of piety, and floods her soul with the biographic emanations of God on earth. Not the theological dogma of vicarious atonement, — an intellectual receptacle of opinion, — but the cordial sentiment of self-sacrificing love, — a divine content of feeling, — is the true communion-cup, or holy grail, filled with the blood of Christ, invisibly wandering through the nations, for the pursuit of which all Christians should be knights of the Round Table, vestals

and missionaries of the world; for, could all men be made instantly to receive the Calvinistic doctrine of the atonement, it would not save the world. It does such violence to our moral instincts, that it would rather let loose an enormous horror to ravage the sensibilities of mankind, and fill experience with discord. But let the spirit of self-sacrificing love — the essence of the real doctrine of the gospel — possess men, and how different it would be! It would reproduce the character of Christ in the person of each Christian, transforming all the disciples into the glorious image of the one model.

The doctrine of the millennium, as currently held by the honest people who expect Christ to come visibly swooping down the empyrean any day, amidst convoying clouds of angels, take his throne, while the graves are giving up their dead, and reign for a thousand years, is a raw piece of ignorance and superstition, which can stand no test of natural law, rational probability, or providential promise. But when the type of thought, will, and affection exemplified in him becomes sufficiently prevalent among men; when he is formed in them, the hope of glory, the embodied realization of divine love and justice throughout society, — Christ will indeed appear enthroned over the nations, and the kingdom of God truly be established on earth as it is in heaven.

So the just and adequate conception of revelation is not the mechanico-supernatural utterance and record of a congeries of intellectual truths, a clump of verbal propositions, so that the letter of a book becomes the sole depository of the redemptive dynamics of the gospel. That is not the method of divine revelation, but rather the method of nature and reason. The natural method of human progress is to educate and mould the passions and wills of men through the intellectual discovery and contemplation

of truths. It is an uncertain, slow, variable process. The supernatural method of human redemption is the exhibition of a diviner type of character and life in a breathing personality supplied with the wisdom and power of God, the moral battery of whose being surcharges other men through their sympathetic relations to it; displays, through the manifesting signs of its inner forces or conscious states, spells to call up the same in the spectators; emits, even from the hem of its garment, shocks of virtue to renew a palsied world by a means it knew not, and to catch up a fallen humanity into regeneration by a way it dreamed not of. The method of natural amelioration, through mental apprehension of truth, is a series of feeble tentatives; often halts, and sometimes retrogrades. The method of supernatural regeneration through contact with the startling spectacle of God manifest in a man, through contagious relation to regenerating truth and power embodied in a superior brother radiating and breathing light and love around, is swift, resistless, baffling calculation, and transcending our poor measures. God being a Spirit, not a proposition, is revealed by incarnation, not by verbal statement. The saving influence, which is the operative Spirit of God, is not cooped in language, but flows from being to being, — from a saved being into an unsaved one to save him. The true revelation is the soul of Christ. The vulgar bibliolatry of our time is an error of the Pagan world, not a truth of the Christian world. It well befits the followers of the Arabian leader, who claimed to have received the infallible Koran piecemeal from Heaven, where its archetype was from eternity, to limit inspiration to the leaves of a volume. It is a grievous wrong for the disciples of that Son of God who *wrote nothing*, except some mysterious words in the sand, but to whom *the Spirit was given without measure.*

"In those two faiths which former ages shook
Lay different powers of strife:
Mahommed's truth composed a holy book;
But Christ's, a sacred life.

Thus, while the world rolls on from change to change,
And realms of thought expand,
The letter stands without expanse or range,
Stiff as a dead man's hand!

But, as the life-blood fills the growing form,
The spirit Christ has shed
Flows through the ripening ages fresh and warm,
More *felt* than heard or read."

In such a manner, in regard to each doctrine, we ought to cherish and proclaim the living substance, the spiritual power, as the essential, in free and genial superiority to the theoretic formula or historic husk, which is unessential. All this the Unitarians have happily done in a good degree; but they have unfortunately omitted to do it with sufficient decisiveness and completeness. That duty yet remains incumbent on them.

The next thing which the Unitarians ought to do, after consistently carrying out the principle that the spirit of truth, the spirit of piety and morality, is the only absolute essential, — the possession of which, indeed, will lead to all other needful good, — is to hold up the conception of truth itself with conspicuous zeal and power as the second great desideratum. Everywhere, on all fit occasions, in reference to each asserted doctrine, they are called on to raise, with unfaltering earnestness and with incorruptible loyalty, the naked issue, — *Is this true, or is it false?* The guileless spirit of truth, the reverential disposition and habit of obedience and love, first, as the one indispensable thing; truth itself second, as the most desirable and important of all that comes after. Not truth first; because one may be a good man, a favored and happy

inhabitant of the city of God, although his head is full of erroneous doctrines: and multitudes of innocent and saintly souls have known nothing about theological dogmas, whether true or false; and probably a large majority of the most pure and pious and faithful Christians in all denominations, at this moment, are profoundly ignorant and indifferent as to the formularies in their church creeds, actually thinking nothing about these doctrinal matters; being satisfied with the living fruitions of religion itself, — the substantial presence of the power and love of God. And yet, in spite of such examples, belief of the truth is an invaluable treasure; belief of falsehoods, immensely pernicious. Truth is the will of God, the plan of the creation, the authoritative constitution and by-laws of the universe. To think, feel, and act in accordance with it, is wisdom, religion, salvation. A heap of false doctrines may be packed away in the brain, inoperative or neutralized, while the heart and life are right, heaven flowing through them; but it is better to have a set of doctrinal truths harmoniously installed and regnant in the head also. Recognizing truth, therefore, as the ultimate authority, an expression of the will of God, we ought to ask respecting each established or proposed doctrine, "Is it true?" and, if so, accept it; if not, reject it; scorning every inducement to act otherwise.

Falsehoods have ruled the world to an appalling extent. All kinds of falsehoods are natural while man is gradually working his way into adjustment with his environing conditions: natural, because the erroneous interpretations of which a given phenomenon is susceptible are innumerable, while there can be but a single correct interpretation; just as diseases are a legion, but health is one. At sight of a solar eclipse, the barbaric mind, leaping along the broken clews of association furnished by its sensational

experience, seizes the notion of a dragon swallowing the sun. Ages pass, and an inspired Copernicus unveils the law of occultation by a passing planet. The truth here is incomparably preferable, not only because it is the truth, and is linked with the whole organism of truth, but also because the re-action it causes, in the man who knows it, is the ennobling sentiments of admiration and previsingtrust. The re-action caused by the error, in the savage, is the degrading emotions of terror and hatred; terror first by immediate response, then hatred by inevitable affiliation.

So crude have the fancies of men been, so ill adjusted their thoughts, so morbid and disproportionate their passions, so selfish their power, so abject their submission, that, thus far in human history, all religions have prevailed, and exerted influence, far more by the falsehoods on which they were based or with which they were mixed, than by the truths contained in them. So long as the mind is not perfectly balanced in its faculties and forces with its surrounding conditions, its re-actions on the phenomena presented to it will naturally be disproportionate and wrong, either in excess or perversion or defect; and the results will be erroneous interpretations; falsehoods harmonizing better with its discord than pure truths would. Fetichism, the religion of the world for an unknown period, the religion of most wild tribes still, consists essentially of the notion, that nature is full of demons, who may be placated by rites and offerings; and that doctrine is a falsehood. The doctrine confessedly is in vibrating connection with fact; but it does not grasp the fact as it is, and report it mentally in a just equivalent. Nature is full of forces, now helpful, now injurious; but those forces are not conscious and wilful, fickle subjects of emotional influence: and truth is the way

in which things are, and act, and are acted on; falsehood, a way in which they are not, and do not act, and are not acted on. The religion of Egypt held much of its power in the belief of the divinity of bulls, crocodiles, beetles, and rats, and of the ability of the priests to furnish souls with passports that would secure admission at the successive gates of the other world; and those doctrines were falsehoods. Zoroastrianism affirmed two rival gods, dividing the universe in battle; that death was not a part of the primal plan, but a primitive afterpiece thrust in; that Ahriman, the god of darkness and hate, would triumph for a long time, but then be vanquished by Ormuzd, the god of light and beneficence; that a deluge of fire would finally cleanse the earth, and a general resurrection of the dead take place: all of which doctrines, in the literal sense in which they were popularly inculcated and received, were falsehoods. The Greek and Roman religions were crammed with falsehoods, — such as those implied in libations, incantations, omens, oracles, soothsaying, divination, and in many of the legends. Undoubtedly these rites and notions rested on, and were conversant with, realities; but they were inadequate presentations, — false interpretations of those realities. Eddaism, or the Norse faith, had, as its fundamental conceptions, a hell of icy venom, darkness, and snakes, for cowards; a heaven of feasting and comforts for heroes; a revelation of the decrees of the gods through the skalds and prophetesses; a day of final battle between gods and demons and men, whose twilight should end in a universal conflagration and destruction: all of which doctrines were falsehoods. Brahmanism reposes on the declarations of the transmigration of the soul, mythologic avatars of the godhead, the perfect divinity of the Vedas; that deliverance from the chain of transmigrations may be earned by penances and ceremonies, but only

within the limits of the priestly caste: all of which doctrines are falsehoods. Buddhism proclaims that life is a pure evil, doomed by ignorance to a constant repetition of itself in a succession of deaths and births; that emancipation from it may be won by following the precepts of Buddha; that the personal attainment of absolute knowledge secures an entrance to Nirwana, or perfect annihilation: all of which doctrines are falsehoods. Mohammedanism propounds, among its central principles, an arbitrary fatalism, predestinating men hopelessly to heaven or hell; the infallibility of every jot and tittle of the Koran; the duty of slaughtering all unbelievers, or forcing them to accept Islam; a physical immortality of sensual anguish for the damned, and of sensual pleasure for the chosen: all of which doctrines are falsehoods. Of course, in all these religions, were held, in more or less vital fusion, as their sacredest experimental substance, the ground sentiments and principles of piety and ethics, — such as submission and love to God, justice and kindness to the neighbor, patriotism and veracity. But the systematic doctrines which the priests ruled by, and the poets wrought with, were chiefly falsehoods.

Now, Christianity, as incarnated, revealed, and established by Christ, consisted, aside from his own divine character, of the eternal elements of piety and morality, the plain principles of faith, justice, and love. "Do unto others as you would have them do unto you." — "Love thy God with all thy heart, and thy neighbor as thyself." — "The Father shall give you the Comforter, even the Spirit of truth, to lead you into all truth." But these cardinal and all-sufficing principles of the religious life were too simple and august for the children of perverse generations; and very soon Christianity became intertangled and overshadowed with Pagan traditions and

metaphysical theories, which wofully darkened and deformed it from its transparent grandeur as it originally existed in the soul of its author. To most persons, at the present time, the word "Christianity" prominently suggests the beliefs, that Father, Son, and Holy Ghost are at once three separate personalities, and yet actually an identical unit; that in our first and common progenitor, who existed about six thousand years ago in a state of peerless perfection, the whole human family fell into total depravity, and incurred the penalty of everlasting torture; that by the vicarious death, on the cross, of one-third of the Godhead (which is the same as the whole of it), provision was made for the rescue of a portion of the lost; that those who believe in this provision are thereby saved, and no others ever can be; that the Bible was written by the Holy Ghost, and is infallible from Genesis to Apocalypse; that the world will be burned up with fire, all the dead be raised bodily from their graves, stand before a judgment-seat on which Christ will sit in physical person; and, finally, the drama be wound up, the elect ascend to heaven, the damned descend to their own place; and henceforth, the mortal generations of intermediate humanity being ended, nothing shall occur for ever, save the bliss above and the bale beneath: all of which doctrines are falsehoods, which we ought to extricate, and fling away, as fatal interpolations into the genuine substance of Christianity. The doctrine of the federal headship of humanity, based on the historic verity of the Hebrew Adam in his biblical personality and date, is suffering terrible wreck between the scientific theories of such eminent naturalists as Agassiz, who maintain a separate origin for each race; the philological teachings of such profound scholars as Bunsen and Müller, who conclude that the historic phenomena within their province are inexplicable on the supposition of less than

thirty thousand years of lineal experience and progress of a social state; the geological demonstrations of such careful investigators as Boucher, Falconer, Prestwich, and Horner, who prove that men have lived on earth, in all probability, for a hundred thousand years; and the philosophical reasonings of the best thinkers, who are increasingly inclined to believe that man began in the lowest condition, and has slowly risen to his present estate, instead of commencing with perfection, and deteriorating ever since. Independent and earnest thinkers on these matters are pretty well agreed, that the current notion of the origin of our entire race with Adam in Eden, less than sixty centuries ago, is an utter illusion: and certainly, when that doctrine goes, the whole fabric of the popular theology, both Papal and Protestant, crumbles and vanishes; for all the other parts of that fabric are but deductions from, and complements of, this primordial postulate. Burdened with dogmas so irrational, so incredible, so irreconcilable with history, with ethics, with science, with the human heart, the gospel can never win an undivided allegiance; but let it gain a universal audience as preached by consistent Unitarians in its purity, as the incarnated synthesis of the practical truths of religion, and there is nothing to hinder it from gaining dominion over all countries, and holding it through all time.

The Unitarians, in breaking away from the dogmatic system of the elder Protestantism, followed their genius somewhat faintly, and left their true task half achieved; and it is our duty to take up and complete it from where our fathers dropped it as they passed on. We have settled down with a theological system and a working scheme, both incongruous in components and incomplete in extent. We need a more elaborate and rounded body

of coherent thought, and a set of practical aims harmoniously adjusted thereto. To attain this, to get rid of the discordant things that linger with us but do not belong to us, and to secure the complement of better things which our full success waits for, we ought to have more courage and faith to carry out our principles of freedom, simplicity, naturalness, and rationality, to their uttermost consequences; follow the guidance of healthy thought and affection on all the lines of light to their last results, without alloy or compromise; scrupulously avoiding the error and the weakness of so many even among ourselves, who seem to conclude that the horizon of thought terminates just where *they* happen to get tired of thinking. Many a member of our communion is fast and loud in praising the spirit of a Priestley, the name of a Channing, without showing the least sympton of having caught their consecration, or being disposed to follow their example. The true honor to show such noble men is, not a stationary parroting of their conclusions, but to do in our day what they did in theirs; namely, fling off the yoke of conventional tradition, take up the cross of lonely study, and strive to plant the ensign of truth a league further forward than we found it into the chaos of ignorance and falsehood. Instead of quietly ignoring, as none of our business, or bigotedly attacking, as hostile to our preconceived opinions, the large results of the heroic and herculean labors of scholars in the department of critical research into the origin, structure, contents, relations, and authority of the Scriptures, we ought, with unhesitating fearlessness, to accept those results; well knowing that the truth can always bear its weight, and that nothing really divine or useful is ever founded on a falsehood. There are teachers who are not above the unbelieving folly, cowardice, and conceit of trying to *doctor the truth*

with forms and tinges calculated for expediency and efficacy; to manage the people better, operating on them with greater safety and greater usefulness, as they think. But certainly such conduct is not for Unitarians. We ought simply to study with earnest patience to discern the reality, and then declare our honest convictions in manly fashion; confident that the influence of such instructions will be beneficial, not injurious, however radical they may appear to conservative incompetence and timidity: sure, at all events, that *God* is responsible for the working of his own truth; *we*, only for our tamperings with its integrity. Faith in the common people and in the unadulterated truth, faith in the supreme adaptedness of truth even to the multitude, is our duty. What an inspiring example was set by the noble Pinel, when, placed at the head of Bicêtre, the Parisian madhouse, amidst the horrors of the French Revolution, with an instinctive confidence in the result, that was sublime, he at once loosed fifty maniacs from the chains and manacles in which they had always before been kept, and calmly stood among them, a sovereign and a savior, — as shown in the commemorative painting now hung in the great hall of the Academy of Medicine; stood among them by the power of trust and kindness to supersede threats and coercion, and inaugurate henceforth a totally new era in the treatment of the insane! That is a lesson in the very spirit of our denominational vocation, in the very line of our duty.

We ought, furthermore, to remove, at least from ourselves, the stigma — too often justly fastened on Christians — of being enemies of science. Many an ecclesiastical bigot has held every thing contraband which bore not the stamp of the crucifix, however true and precious; and has indiscriminately welcomed whatever exhibited that

sign, no matter how mean and false. When Linnæus was in Hamburg, at the age of twenty-eight, he was shown a famous seven-headed serpent, which had been exhibited on the altar of a Catholic church as a prodigy. His sharp eyes soon detected the signs of fraud, and saw that the wonderful hydra consisted of the jaws of seven weasels and the skins of as many snakes neatly put together. He proclaimed the truth; and so great an outcry was raised against his impiety, that he was forced to leave the city in haste. The incident symbolizes the relation which has frequently subsisted between the naturalist and the churchman. It ought never to be so with us; for we occupy a vantage-ground commanding the perception that all truth is the will of God, and that falsehood alone can ever be opposed to it. We perceive that theological systems and the letter of Scripture, even when true, only give a *verbal expression* for what *really exists* in life and conduct. The sea, the ship, the voyage, the mariner, the port, are in the world, not in the chart. Therefore we ought not to look askance at physical and philosophical science, refusing as long as possible to accept its teachings. We can afford to welcome those teachings with serene trust, — yea, with eager joy, — and incorporate them into that ever-growing mass of knowledge which it is equally our privilege and our duty to obey, to enjoy, and to distribute.

Another high duty of the Unitarians is to give a cheerful, wholesome, and comprehensive cast to the interpretation and application they make of the gospel. The popular rendering of Christianity makes it too exclusively the religion of sorrow and of death; the religion of gloom, disappointment, disease, disaster, funereal occasions, — *a succedaneum to fill the painful interstices of life.* We ought to administer it more as a religion of

health and joy, of what is common and normal; not so much of what is exceptional and rare: a religion of toil and recreation, of the sunshine and the meadow, which can take the smile of the stars and the breath of the breeze, as well as pray in the anchorite's cell and watch by the sick man's bed. Christianity is furnished in answer to the prayer, "Give us this day our daily bread;" not "Give us this day our daily medicine." He to whose sombre view the doctrine of total depravity makes life a sort of hell already may well have a long face and a heavy heart; unless, indeed, as frequently happens, his theory of personal election gives him a fire-proof apartment, whence he can look out, with selfish glee of safety, on the miserable multitudes ideally buffeting the storm of molten brimstone and flame. But the Liberal Christian — who regards immensity and eternity as the divine theatre of progressive souls, all embraced by the perfect providence of the Father — should carry a happier temper, and spread a more adequate consecration over the whole varied relationships of his days.

The Church was once in the catacombs; and, as some show her, she seems hardly since to have put off the doleful habiliments and mien she there wore. Not long ago, I visited one of these churches of the sepulchre. The air of formality and the tone of cant; the stiff and cold repetitions; the mechanical manipulation of dresses and altars and missals; the hollow mouthing over and over of "Lord have mercy on us miserable sinners," — were, to my feeling, inexpressibly dismal and antique and foreign. A fearful burden of sin, woe, and mystery, seemed to brood over the earth. The passion, the crucifixion, the resurrection, the judgment-seat, tears, separations, mortal agonies, rose to view, while a tragic wail of *miserere* stole around. It was melancholy, morbid, — as it were,

melo-dramatic. It was all a ghostly, ghastly, glassy *religion of death*. No light, no air, no life, no gracious charm of truth and nature at all. There only needed a corpse, enshrined in the broad aisle, to make the picture complete; and the officiating priest would have served for that, had he merely been laid out! "God pity the man," I said, "who is willing to leave the cheerful naturalness, full-chested breathing, and flexible honesty of Liberal Christianity, to wear this garb of the grave and enact this mummery of superstition!"

"To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth," said Christ. Truth being held as the will of God, knowledge of it is wisdom, love of it is piety, obedience of it is morality. Accordingly, the religion we are called to propagate is the theory and practice of the laws of God, the science and art of truth. We therefore ought to take issue with those theorists who conceive religion as something arbitrarily added to life. We hold it to be the rightful inspiring and ordering of life itself by the truth, the possession and ruling of our existence by the will of God; and not a foreign supplement. We delight to contemplate the force of a regenerate experience, not as a grenade thrown *into the world* by a preternatural hand from a remote heaven, but as a flower solicited by celestial grace to bloom *out of the world*, exhaling the fragrance of humanity from its petals, and holding the tears of Christ in its cup.

It is just as religious to take prosperity with gratitude and modesty, practising every virtue under it, as it is to take adversity with meekness and fortitude, practising every virtue under it. Religion is secreted in both, and not peculiar to either. A smile is as welcome to God as a tear, if offered in as rightful a spirit. Many a

Christian seems mistakenly to suppose that his sole duty and business on earth is, by self-denial and anxious care, to get into heaven when he dies. But why, then, did not God place him in heaven at first? No: to make religion consist, as is often virtually done, in preparation for death, perverts and belittles its grand scope; as the great Egyptian pyramid, which seems to wed the sky, is found to have a coffin for its core.

And now I must make one final specification of Unitarian duty. We ought to cherish a more cleaving denominational spirit, a more devoted and generous co-operation; not in any sectarian narrowness, but in determined loyalty to the spirit of truth we trust we are of, and in active furtherance of the truths committed to us. We have always suffered badly from a disintegrating individualism, neglectful of organization, uneasy in a league. We have no sentiment of the body, as a whole, to arouse our zeal, join our ranks, and subsidize our energies in consentaneous effort. The power of Romanism largely resides in the intense spirit of corporate faith, pride, purpose, and method, which she infuses into all her members. Offend one monk, and the lappets of all cowls flutter, from Mexico to Rome! Calvinism also has always wielded the same consenting spirit of zeal and union in a high degree. But we, to a fatal extent, fall back, in a sort of selfish isolation, on our private studies, aims, and comforts; and thus forfeit those prizes of wide and lasting success, only to be won through the multiplied, self-engendering power of banded movement. Can we not, in the absence of a hierarchic pride of authority and an inflaming mass of dogma, restrain our centrifugal propensities, and gather magnanimously, shoulder to shoulder, still allowing full range for individual peculiarities, hailing every ray of light

from whatever quarter it may come, and working together under the nobler inspiration of the disinterested service of truth, freedom, and humanity?

Mr. President, and Brethren of the Association, I have read, that when Thebes was besieged by the Lacedemonians, and in imminent peril, two sets of oracles were brought into the city, — one promising victory, the other foretelling defeat. Epaminondas ordered the first to be suspended at the right of the rostrum; the second, on the left. Then he rose, and said, "Thebans, if you fight with unanimous heart, *these* are your oracles; if you play the coward, *those*." If the Unitarians, allowing full liberty to each other in matters of opinion, will co-operate in that grand charity and enthusiasm which best become them, and labor to carry their appointed work to completion, I believe the future of Christianity on this earth will be theirs. But if they permit themselves, from miserable laziness, to stagnate into content with what they have done; or, from faithless fear of the prospects ahead, to retrograde towards effete forms and falsehoods; or, from indifferentism towards truth, to be chilled into apathy; or, from petty vanities, suspicions, and bigotries, to be alienated into hostile parties, — God will take the kingdom from them, and give it to some nobler, more zealous, and assimilative body which will providentially arise.

REV. EDWARD C. TOWNE'S REMARKS.

Rev. Mr. Towne of Braintree was next called upon. He spoke of the trials he had to endure and the difficulties to encounter in breaking away from the faith of his father and mother, and of the deep gratitude which now animated him in view of the clearer light and greater joy he experienced as the result of his change of views and his hearty acceptance of the Unitarian faith. He then went on to

speak of what he considered as essential to the success of the Unitarian faith. There should be a constant realization of the Redeemer, — of the Redeemer in a divine humanity. In this connection, he referred to an incident which led him to feel the importance of this truth. It was the manifestation of a kindly Christian sympathy on the part of a man toward a poor inebriate. The spirit thus manifested toward the fallen and degraded man led the speaker to say, "This is Christ;" for there, said he, I saw the pity and tenderness of Christ. I had never thought of heresy in such a sentiment; but the truth leaped up from my heart as I said, "This is Christ." That was to me the birth of a new life. God knows, I was bound to the creed of my father and mother; but after a few years of absence, when I went home to see those beloved ones, my father said to me, "Edward, I am afraid you will be the means of bringing thousands of souls to eternal ruin."

It is not a slight thing, when you are held by such cords, to take up the cross, and do and dare as a man should in the world. I had taken comfort in the life-boat of salvation, as I had been taught to trust in it by the teaching of my father: but, when I saw those souls in our great metropolis, I said, "There must be hope, there shall be hope, somewhere;" and, before I thought of the consequences, I was out of that life-boat, and out of it with this truth, that redemption is right, and I would give myself for it for time and for immortality. I had been taught to believe that the step I was then taking was a fatal one; I even felt that I was risking my own immortal interests: but yet I felt that it could only be hell to me, if there was no redemption for these poor souls around me. You may be accustomed to hear it said, that the voice of the church is in accordance with your views; but I heard no such thing: I only heard this, that the step I was taking would

drag down souls to ruin. So the Bible and the means of grace were not means of grace to me in that position: they were threatenings only. Perhaps you will think it very bold for a man, trusting to his own reason only, to say that redemption is right, and resolve to give himself for it, for time and eternity, and take the consequences.

You perhaps do not know the difficulty of unravelling the web in which you had been involved, and going forth alone. It is like getting down out of a safe ship, and walking with Christ on the waves. Never did I give up for a moment the thought, that he would save those whom I loved. My traditional beliefs held me over eternal torment. I held on to my new faith, however; and death, not I, died. It was long before I could find a speculative justification of the course I had taken. I had no books, and could buy none. I did not know that Unitarians held such views; and I have yet to read the first volume of Unitarian theology.

I am willing to know nothing but Jesus Christ, and him crucified; and I expect this of the Unitarians. I trust in God I shall not be disappointed.

REV. WILLIAM A. MILLER'S REMARKS.

Rev. Mr. Miller, a recent accession to the Unitarians from the Methodists, was then introduced. He referred, in the commencement of his remarks, to the novelty of the position in which he found himself. It was, in some respects, a trying position. There is always, said he, a little opprobrium that must attach itself to the character of a turncoat. Then there is apt to be a little surmising. People will say, "He has taken a pique; has not had as good appointments as he thought he ought to have; or some office-bearer in the church has pinched him; and so he has made up his mind to leave the large and vigorous

denomination which numbers a million and a half in the country; and, because he cannot go anywhere else, he has gone to the liberal-hearted and arms-extending Unitarians." Though it may not be in good taste for me to say it, neither of these things is true.

I had no difficulty with the denomination with which I was for twenty years connected. Evidence of this might have been seen, if you had been present when my note to the Troy Conference was read. Since I came here, I received a letter from Father Saxe, an uncle of John G. Saxe, saying, "You have gone to the Unitarians. I expected you to preach my funeral sermon, if you survived me." Gone to the Unitarians! why, some think that to go to the Unitarians is the very last place to which a converted man should go, especially a Methodist. I claim to be a rational man, and I have tried to be a good man, believing that the moral element is the highest and the noblest; and I say right here, that, in order to have a chance to be a good man, I am a Unitarian.

I never studied theology at a theological school. I went from the carpenter's shop to the pulpit; and, when I came to really study theology for myself, I found that the theology I had accepted was not my theology. For five or six years, I have been trying an experiment, which has resulted like that which Dr. Bond says of some abolitionists, — "at once inevitable and impracticable."

They found more fault with my prayers than my sermons. But, in spite of the best I could do, I produced schism. One theology produced men and women of one size, and kept them growing: the other — that which I had been taught — kept them *right there.*

I meant to be true to God and humanity: I did not mean to be untrue to the charge committed to me. One good sister, when I was preaching, would cry out, and bless

God that she had ever heard Brother Miller; while Mr. A., a wheel-horse in my church, would go around to get somebody to join him, and help him lock up the meeting-house.

After reciting farther the experience he had had in breaking away from his former connection, Mr. Miller went on to speak of the Athanasian Creed, which he declared to be a dish of nonsense, an Egyptian mummy which has come down from a former age. There was recuperative power for the salvation of men before Christ was born. God brings human beings into the world just as he brings plants, and then they have got to make themselves. It is all nonsense about total depravity. It comes from the same source as the other error. My brethren said I was preaching Unitarianism for several years. I did not know what it was: it was the spontaneous action of my own mind; it was what God and nature furnished to my powers of observation. "Very well," said I; "if I belong to the Unitarians, I must go among them." I believe personal religious culture to be of the highest importance. Our temples, and the earth itself, will pass away; the sun will consume its fires, and the stars go out with age: but the immortal spirit will run on co-extensive with the existence of the Infinite. I have got to be with my spirit; and to me it is to be a fountain of rapture or a fountain of agony.

When I wrote to my friend Mr. Clarke, I had never been in a Unitarian pulpit, and I did not know that I was wanted. I was like Abraham, going out and not knowing whither, when I came to Boston. I felt very poorly prepared to exhibit my parts in the pulpit, and I was pleased with what a good lady wrote to Mr. Clarke about me. Said she, "His sermon had an air of sadness about it." I should not wonder. There is sometimes a feeling of sadness, when those who have known me grieve and weep for

me; there is sometimes a vacuum and a sense of desolation around my heart. But it is being filled. I have been introduced to many good friends here. How much consolation I have received! — as when an aged lady of intelligence and piety said to me, as I came out from meeting at Canton, "We welcome you to the denomination: but do not lose your fervor; we need it."

Said one of my former connection, "He has gone to the Unitarians, and has lost all his religion." Another said, "I am afraid you will lose your soul." Said I, "Why?" — "Why, you have denied Christ." But it appears to me, there is no branch of the sacramental host which occupies the vantage-ground of the Unitarian denomination.

In closing, Mr. Miller earnestly exhorted all to be watchful, earnest, and careful. Although the morning of his life was past, he desired to devote what was left of talent and influence to the interest of the Unitarian faith. He hoped, that, laboring together, all might be built up to a nobler humanity, and lay the foundation of blessings to ages not yet born; and prepare a foundation of piety and blessedness for that brighter world, where the song of the Infinite will be the song of our eternity.

The exercises were closed by singing the doxology, "From all that dwell below the skies," &c.

The benediction was then pronounced by Rev. Dr. Hall of Providence, R.I.

BUSINESS MEETING.

The adjourned business meeting of the Association was held at Freeman-place Chapel on Wednesday afternoon, Rev. Dr. Hedge in the chair.

The Report of the Treasurer (Calvin W. Clark, Esq.) was read and accepted. It is as follows: —

REPORT OF THE TREASURER.

Calvin W. Clark, Treasurer, in account with American Unitarian Association.

Dr.

1859.					
June 1.	To Cash, balance of account				$1,655.38
	" "	Dividends on invested funds	$495.13		
	" "	sales Books, and use of Ster. Plates	2,821.74		
	" "	Quarterly Journal	1,311.51		
	" "	Donations	6,874.60		
	" "	India Mission	451.15		
	" "	Expenses	17.88		
	" "	Philip Gangooly	2,643.92		
	" "	Bridgeport Church	1,700.00		
	" "	Monthly Journal	3,151.45		
	" "	Meadville Theological School	20.00		
					19,487.38
					$21,142.76

Cr.

1859.					
June 1.	By Cash paid Salaries			$2,625.00	
	" " "	India Mission		1,925.00	
	" " "	Quarterly Journal		1,213.80	
	" " "	Books and Stereotype Plates		2,363.06	
	" " "	Feeble Societies and Missionaries		954.00	
	" " "	Philip Gangooly		998.92	
	" " "	Indigent Students		150.00	
	" " "	Borrowed Money		2,000.00	
	" " "	Monthly Journal		1,806.60	
	" " "	Antioch College		10 00	
	" " "	Kansas Church		25 00	
	" " "	Expenses		1,820.76	
	" " "	Investmt. B. Loring's legacy		2,000.00	
	" " "	Meadville Theological School		20.00	
					$17,912.14
	Balance to new account				3,230.62
					$21,142,76

E. E.

C. W. CLARK,
Treasurer.

BOSTON, May 31, 1860.

BOSTON, June 15, 1860.

I have examined the accounts of Calvin W. Clark, Esq., Treasurer; and find the same correct.

JOHN H. ROGERS.

Rev. Mr. Bush, from the Committee appointed to nominate a list of officers for the ensuing year, reported the same list as last year, with the exception of the substitution of the name of Thomas Gaffield, Esq., for that of Rev. Henry A. Miles, D.D., who declined serving another year, on the Executive Committee.

Rev. James Freeman Clarke, the Secretary, who was thus renominated, made an explanation relative to his position in regard to the duties of the office. By a vote of last year, which he did not learn at the time, it was decided that the Secretary should be required to perform missionary work for the Association throughout the country. Had he been aware of this vote, he should have declined at once; as he could not consent to sever his connection with his church and society in Indiana Place, which a strict compliance with the rule would force him to do. But a more satisfactory arrangement having been subsequently proposed by the Executive Committee, and being urged not to decline the position, he consented to serve. He was willing to do all he could to serve the Association; but he could not relinquish his pastoral labors to the extent that he had done the past year.

The President here remarked, that he should more properly have first called for the Report of the Committee appointed yesterday to consider the subject of the duties of the Secretary's office.

Rev. Dr. Hall, Chairman of this Committee, reported that they had made arrangements which they believed would be satisfactory, and by which the services of the Secretary might be retained. The present officer would continue to fulfil the local duties of the office; but would be required to devote but one sabbath a month, instead of three as heretofore, to missionary labor. The distant missionary work, which could not well be performed by any Secretary,

it was proposed to assign to the local pastors, which could be done at slight expense.

Rev. Dr. Barrett then presented the Report of the Committee appointed at the last annual meeting to make an investigation in regard to the "Permanent Fund for a General Agency." After a careful review of the facts in the case, they had arrived at the conclusion, that as, according to the original plan adopted by the Association, that portion of the amount collected for the support of the General Agent, which was funded, could at any future day be used — principal as well as interest — for such purpose, it was unnecessary to offer any suggestions to the Executive Committee in reference to a change respecting their investments, or the Treasurer's mode of keeping his books.

Rev. Mr. Sullivan desired to offer an amendment to the name of the Association, in connection with the Secretary's office. He wished to have it styled "The American Unitarian Missionary Association." He supported his motion by some remarks, urging that the efforts of the Association should be placed on a broader and more popular footing.

The President suggested, that as the motion involved a change of the Constitution, and must therefore lie over for a year, Mr. Sullivan should make his motion in the form of a written resolution, and let it take the regular course.

This course was acceded to by Rev. Mr. Sullivan; and he brought his remarks to a close by offering a resolution, as follows: —

"*Resolved*, That the name and style of this corporation be hereby changed from the 'American Unitarian Association' to that of 'The American Unitarian Missionary Association,' to be voted on next year."

It was then moved that the whole matter of the Secretary's duties be referred to the Executive Committee, with power to arrange matters by conference with Mr. Clarke; and the motion was carried unanimously.

Rev. Dr. Farley then brought up the subject of the manner in which aid should be furnished to societies desiring to erect churches. The history of the Association showed that considerable sums of its funds had, in consequence of the dying-out of societies, been thrown away; and he thought it desirable to prevent such losses hereafter. Money was thus furnished to the society in Hartford; and now it was dead, and the clock and bell of the church had been sold, but none of the money came back to the Association. He would therefore suggest that the Executive Committee should take cognizance of this state of things, with reference to the future; so that, if money was hereafter thus voted, a contract might be entered into, by which, under certain contingencies, — as the dying-out of the society, or the subsequent ability of the church to pay it, — the money should come back to the Association.

This suggestion drew out a general expression of opinion on the subject of church aid; all the speakers, with one or two exceptions, concurring fully in its expediency. From this discussion, it appeared that several churches which had been liberally aided by the Association had since died out, and their property sold; but not a cent returned to the coffers of the Association, because there was no stipulation to that effect. It was generally agreed that the financial affairs of the Association had not been conducted in the business-like and careful manner in which they should be, and that more prudence should be exercised to prevent a waste of its funds in the manner indicated. Under the present loose way of doing things, societies are encouraged to build ambitious and extravagant churches, beyond their wants; and, as a consequence, they are likely to become enfeebled, and finally expire. It was stated that the society in Hartford had the sum of $29,000 funded for the benefit of the denomination in that city; and it was suggest-

ed, that it would be a good thing if the Association could get the money, contributed to that society, back again.

It was also remarked, that many of the churches neglected to contribute to the funds of the Association; and the desire was expressed, that some system should be adopted by which such churches might be reached, and that it should be made known what churches contributed, with the amount, and what did not.

To meet the general wish in the matter, Dr. Farley offered the following resolution, which was unanimously adopted: —

"*Resolved*, That in any case hereafter, in which moneys in aid of the erection or furnishing of any church edifice shall be voted by the Executive Committee, it shall be the duty of said Committee to pay over such moneys, only on the express condition, in form of legal contract, that, whenever the society thus aided shall be well able to refund the sum furnished by the Association, it shall be refunded, without interest; and that, should such society fail in its ability to support public worship, and be broken up, and the church-property be sold, such portion of the proceeds of the sale thereof as is equal in amount to the sum originally furnished by the Association shall be repaid to the Treasurer."

Rev. James Freeman Clarke expressed the wish, that some method might be devised by which the churches could be induced to make an annual contribution in aid of the Missionary Fund of the Association, and also in aid of its monthly publication, the "Journal."

While these matters were under consideration, the Association was at the same time engaged in balloting for officers for the ensuing year. The ballot resulted in the unanimous election of the list proposed by the Nominating Committee, — the old Board.

After some further indefinite discussion, the Association adjourned.

LETTER FROM THOMAS STARR KING.

[The following letter from the Rev. T. S. King was read at the Unitarian Festival.]

San Francisco, Friday noon, May 11, 1860.

For Rev. J. F. Clarke.

My dear Friend, — This thin leaf will start for you by Pony Express this afternoon, and will doubtless reach you, by way of the Rocky Mountains, in advance of the steamer mail, which left a week ago. You see, therefore, that we of the West are determined to be intimate with you that live on the other side of the little Alleghanies. We desire to keep within easy hail.

You will receive these lines before Anniversary Week. If, at the Festival, or at *any* meeting, you care to seize a moment that is not more favorably occupied, will you say that the California brethren send *greeting* to the Unitarian household of the East at their homestead gathering in Boston? Providence smiles upon us. Our church is filled; and I find a noble disposition here to consecrate the prosperity that is granted to us by organized Christian work. For such a result, I know we shall have your sympathy and prayers. If, besides the grateful tributes to the departed, there were expressions of honor, at the Festival, for those who have deserved well of the body by devoted labor during the year, the name of Robert B. Swain, of San Francisco, would stand prominent, if not chief, in the list for 1859; and Dr. Bellows would be the man to speak of his persistent and untiring toil.

Peace be with you, and prosperity, and a rich benediction in the Festival Week! Amen.

Your friend,

T. S. King.

INDIA MISSION.

Extracts from Rev. C. H. Dall's Letters.

Hon. James Wilson, the New Financier. — Opium Cultivation. — Idolatry. — Fires in Calcutta. — Abdool Masih, a Persian Convert to Unitarian Christianity.

MARCH 8, 1860.

AMONG the crowd of things which present themselves to me at these brief semi-monthly interviews of ours, I hardly know which to take up first.

There is the presence in India of "the Right Honorable" James Wilson; who, though not half a year in the country, has thus far won universal confidence, from Cashmere to Calcutta. A wonderfully wise and ripe financier is Wilson, to whom (strange spectacle!) men run to be taxed. They have only the theory of the matter yet, however; and do not feel the real shoe-pinch. 'Tis delightful to see united anywise a country once so peeled and scattered, by ignorance and no-faith, as have been the fifty-five rajatwas, or realms, of what is now India. Think of these fifty-five United States, all looking meekly up into the eyes of one man, — and he no "lord" prescriptive, but a self-made, people's man, — and saying, "Mr. Wilson, we will pay cash down for the *common* good: all that you say is right." "We, who have only been taught to hate and bite and devour one another, — we Mahrattas, Hindoos, Mahometans, Ghebres, Jews, and Christians, — we disciples of Menu, Zoroaster, Moses, Buddha, Confucius, Mahomet, and the Nazarene, — we, who would rather murder one another, and blot out each other's footprints and thresholds from the common earth, than so much as dream of ever being of one religion, — we all respect you, Mr. Wilson [I dare not write it 'love you']; and whatever you say is for our common good, with God's help, shall be done."

There is a missionary for you, who has received power from on high; whence cometh down every good gift to stay practically the tide of mutual hate, and bring to India a bond — if not a religion — which binds man to man, and all to all, in the promotion of the common welfare.

He has said things, however, which make me feel that the least among the children of light is greater than he. Bear with me till I explain; for, in some sense, I do regard him as a religious man. I cannot doubt, for one moment, that the man is an important instrument in God's hand for religious good: since all truth helps all truth; and all good, all good.

He has said some things, which show, if I do not misjudge him, that he cares less for *man* than for revenue. In illustration, I refer to the perfectly cool way, and even *happy* tone of voice, in which he advised a large increase in the production of opium. He first covers all British India with "a teeming population, all bent on active and profitable pursuits; with a cultivation up to the roadside, as seen in many directions." Taken altogether, he said, "a richer soil; a finer climate; a more industrious, active, and frugal, and," he would "add, docile population, — it would be difficult to find anywhere." He had "seen many European countries; but" he had "seen none at once so striking, so interesting, so wonderful." The "nearest comparison" he had for it was "Belgium, the garden of Europe, upon an immensely enlarged scale." — "And, with all this, the lightest-taxed country in the world." — "Sir, I cannot forget that we derive about five millions a year, net income, from the sale of opium." — "'Tis one of the most unique facts that the history of finance affords, that a government, by affording a profitable cultivation to a large class, should be able to derive a revenue for the benefit of the State, of so large a sum [twenty-five millions of dollars], of annual

profit on sales of opium." — "I have no doubt, our true policy is to keep up the supply to the full demand; and to obtain moderate prices for a large quantity, rather than large prices for a small quantity."

He is an Englishman, however; and abstinence from the common use of intoxicants and narcotics, whether drinks or drugs, is not yet a popular reform in England: and Calcutta walks in tobacco and bathes in "brandy pawnee," you know; and death by one or the other, or both, has been our most fashionable death.

I intended to furnish you with some sketch of a fine essay that I heard the other night at a society of Bengalee gentlemen, where I had to sit as president. It delicately as might be, yet decidedly, exposed the *pollutions* of idols incident to the worship of the Apollo of India, — the most popular Krishna. It showed him up, out of the Shaster, as an endlessly lascivious and scoundrelly villain. It would do great good if printed.

This is the dryest season of the year. There is only one rain, you know, — from June 15 to Aug. 15, or so. There being no fire-department here among eight or nine hundred thousand people, and plenty of carelessness and rascality, and nineteen-twentieths of the houses having only straw matting for walls, and cocoa-nut leaves for roof, you can hardly look north, south, east, or west, without seeing the "prairies on fire;" families losing their all, and not a few children and invalids burnt to death. "Who cares?" say most in these parts: "not we, not we."

The topic of most interest to us just now is the presence with us, for a month, of Capt. Edward Smyth Mercer, and his able catechist, or preacher, Abdool Masih. In our last printed Report (the Eighth), you see something of the doings of this man Abdool, — a Persian Mussulman by birth, and baptized into Christianity ten years ago. From his own lips, I gather, that, in May coming, it will be

twenty-five years since he was born at the capital city of Teheran, Persia. His parents still live there; and his father is a wealthy sowdaghur, or merchant of shawls. His attention was first attracted towards Christianity by his meeting in Persia with Dr. Pfander's Persian translation of an English book,—"Misaan el Huc" ("The Very Truth").

Abdool first went over the Himalaya from Teheran to Herat and Peshawar, which is at the extreme north-western point of British India, at twelve years of age. He at that time accompanied his uncle Amoo, in a caravan of five or six hundred men and five thousand camels, to sell woollen cloths and valuable shawls. He made so good a "spec" at Herat with the five camel-loads which uncle Amoo had given him to sell, that he got high praise on his return to Teheran. His travels had excited in him a curious and inquiring spirit, even before Hadjah Karapiet, an Armenian Christian gentleman who lived near his father's, gave him to read some Protestant Christian tracts. It was not long before he took another southward journey through the splendid sublimities of the mountains (the north-western spurs of the Himalayas, called on the maps the Indian Caucasus, a little north-west of Cashmere), reading and thinking all along the road. At the town of Herat, set in a magnificent valley, and considered to be the key of India's power in that direction, Abdool resided a year. At this time, his spirit of inquiry was quickened not a little by his mother's brother, who lived not very far away, at Bokhara. Abdool, then only fourteen, was already a merchant, and making money. Ere long, his father wrote to him to come home to Teheran, and be married. In no special hurry to be wedded, Abdool wrote, "Expect me back, father, in five or six months." He presently left Herat for Candabar, in Persia; rested there a fortnight;

and then went down south, *viâ* Cabool, to Peshawur. There the arms of the gospel embraced him so tightly and lovingly, that he could not get away.

At Peshawur, forsaking his father's wealth and the offered Persian bride, he was baptized into the Father, Son, and Spirit, when about fifteen years old; that is, about ten years ago. The English branch of the Holy Church had put the water on his head, and for four years he remained happy in her bosom.

But, troubled by the Athanasian Creed and by other things in the Prayer-book, he then felt obliged to step beyond her paling; and so he connected himself with the mission of the American Presbyterians, under the chief pastoral guidance of the Rev. J. H. Morrison: and, two and a half years ago, he found a still greater "simplicity in Christ;" and, as instructed by Capt. Edward S. Mercer, he became a Unitarian Christian. For seven or eight years, he has been preaching Christian truth; and for the last two or more, Unitarian Christian truth. He is now spending a few weeks in Calcutta, on his way to England under the eye of Capt. Mercer; who is bound for the old country on "sick-leave," and expects to be there between one and two years, taking Abdool, his wife and baby, to his (Capt. Mercer's) mother's at Bath.

Or, if the Calcutta Fund opens wide enough to him, he will give Abdool that English drill which he greatly needs. Capt. Mercer seems a clear-headed and determined, as well as a warm-hearted and devout man; and he has been greatly cheered by what he regards as the success of sending one Asiatic convert to New England, and hopes that, in Old England, another will meet with as generous a welcome. He would give a good deal to secure, to Abdool, Philip Joguth's command of English. Language is the *forte* of the Brahmin, and especially of the Bengalee Brahmin.

MISSIONARY LABORS.

CORTLAND, N.Y., March 20, 1860.

YOURS, in reference to my acting as agent in missionary labors for the American Unitarian Association, has just reached me; and I reply at once. I shall be very glad of the work and aid you proffer; and a year's experiment will prove what can thus be done hereabouts. There are multitudes, in all sections of our country, who are weary of the old forms of theology: and many of them are fast going into nothingarianism and infidelity, for the want of something better; and these should be supplied with "Liberal Christianity." But how shall they hear without a preacher? and *how, especially, shall the preacher be sustained, except he be* SENT? One can find places enough to do a good and effective work in; but in a new region, where there are no organized Liberal societies, and Orthodoxy has the field all to itself, he can, at first, get by collections little more than enough to defray his travelling expenses. I have had a good deal of experience in this matter, and have had to labor a good deal for *nothing;* keeping out of many promising places farther off, simply in consequence of the expense of reaching them. But, keeping my central point here, — where I preach every other Sunday, and have preached for the past four years, — with the assistance you kindly proffer, I am confident I can awaken an interest in many places in our general views, and probably prepare the way for the establishment of societies. Without some such assistance, I should have to leave missionary work, and either seek some old society or some other business; being no longer able to labor gratuitously. Since I have been here, I have given three or four discourses on Chan-

ning and his Writings; and, lately, one on the Rise and Progress of New-England Unitarianism: and these I shall be happy to give in other places, and to circulate such books and periodicals as may be sent to me, — especially the "Monthly Journal," which is so well adapted to the times. For the "Inquirer" I have hitherto sought and obtained subscribers.

But what of the *name*? Shall it be "Unitarian," or "Liberal Christian"? or as seems best, *according to circumstances*? I wish a new name could be coined, that would supersede them both, but embody all that is good in them, — there are so many liberal-minded men and women that will not heartily rally under an old name that *seems* at all sectarian. But, with a broad, catholic platform, it matters little about the name, whether it be one or the other, or a new one; and I am not particular. I think that the better part of the Universalists and Spiritualists are needed in whatever movement we may start; and that, if they and all other Liberalists can be united, a great and good work may be done almost everywhere. But I should like your view as to the *name*, and the kind of organization best adapted to the times. Perhaps you will be inclined to say something on both these points in the "Monthly."

As Brother May is within exchanging distance of me, and we exchange frequently, I shall, of course, naturally consult with him from time to time, and get his advice. He will probably know of some places where there are a few Unitarians, who can be strengthened, and encouraged to work co-operatively.

But, after I get at my work, I shall know better what I can do, and *how* I can accomplish the most; and shall, of course, keep you informed from time to time. I can commence operations at any time: and the *amount* of work that I do, for the compensation I receive, shall be satisfac-

tory to the Association; whilst, of the *quality* of it, you may be better able to judge from incidental reports through Brother May and others. Unitarians by name, there are few in Central New York; but many are so in theory and spirit, without knowing it.

Yours fraternally.

ECCLESIASTICAL RECORD,

FROM MAY TO JUNE.

Rev. JAMES C. PARSONS, of Gloucester, has been settled over the Unitarian Church and Society of Waltham, made vacant by the removal of Rev. Thomas Hill to the presidency of Antioch College.

Rev. CHARLES B. THOMAS, who has been preaching since last October to the First Congregational Unitarian Society in New Orleans, has received a unanimous call to become its permanent pastor.

Prof. S. R. CALTHORP, of Bridgeport, Conn., has been settled over the Second Congregational Society in Marblehead.

Rev. C. B. FERRY has accepted the call to the pastorate of the Unitarian Society in Peterborough, N.H.

Rev. SAMUEL LONGFELLOW has resigned the pastorate of the Second Unitarian Society of Brooklyn, N.Y., for study and travel; to take effect July 1. Rev. Mr. Longfellow was requested by a large majority, at a meeting of the society, to withdraw his resignation, but declined to do so. The following resolutions were then adopted: —

1. "*Resolved*, That Mr. Longfellow's resignation be now accepted.

2. "*Resolved*, That we recognize now and at all times the service which Mr. Longfellow has rendered to us in his ministrations, both in and out of the pulpit; in the admirable ordering of the services of this beautiful Christian home, which he has helped us to build; in the entire self-forgetfulness with which he has devoted himself to our highest good; and in the noble stand which he has always made for freedom and for truth.

3. "*Resolved*, That this society is not committed to, and never has been committed to, any special creed or doctrine, but has always maintained, and will always maintain, entire freedom of speech and of opinion; and that no one can more fully represent the society in this respect than Mr. Longfellow has done.

4. "*Resolved*, That this society parts with Mr. Longfellow with the deepest regret; that he has a place in our homes and in our hearts which no other can fill; and that our esteem and love and veneration will follow him wherever he may go."

Rev. EDWARD BARKER has withdrawn his resignation from the First Society of Dover.

A new Unitarian society has been organized at Orange, N.J., with good promise. Rev. W. C. Wyman is preaching for them at present.

ACKNOWLEDGMENTS.

1860.

May	16.	From Rev. Dr. Eliot's Society, St. Louis, for Monthly Journals		$61.73
„	17.	„	Marlborough, for Monthly Journals	9.00
„	19.	„	Rev. Dr. Hill's Society, Worcester, for Monthly Journals	100.00
„	„	„	Providence, R.I., for Monthly Journals, additional	2.00
„	„	„	Rev. Dr. Hall's Society, Providence, R.I., for India Mission	166.15

May	21.	From	Rev. Dr. Gannett's Society, Boston, as their annual contribution	$665.00
"	"	"	the "Benevolent Circle," Littleton, to constitute Deacon Benj. Dix, now in his ninety-fourth year, a life-member	30.00
"	22.	"	Society in Lexington, for Monthly Journals	12.00
"	"	"	" " " as a donation	8.00
"	23.	"	" " Beverly, for Monthly Journals	90.50
"	"	"	Lancaster, N.H., for Monthly Journals through Rev. G. G. Channing	10.00
"	"	"	Rev. Dr. Palfrey's Society, Belfast, Me., as a donation	37.00
"	24.	"	Rev. Samuel Longfellow's Society, Brooklyn, N.Y., for Mr. J. C. Gangooly	53.00
"	"	"	Society in Staten Island, N.Y., for Mr. J. C. Gangooly	55.00
"	26.	"	a Lady in Rev. Dr. Hill's Society, Worcester, for Mr. J. C. Gangooly	10.00
"	"	"	Second Society, Phila., for Monthly Journals	11.00
"	28.	"	Mrs. A. Stone, Providence, R.I., for Missions, through Rev. Ed. B. Hall, D.D.	100.00
"	"	"	friends in Framingham, for Mr. J. C. Gangooly	25.00
"	"	"	Society in Hampton Falls, N.H., for Mr. J. C. Gangooly	20.00
"	29.	"	Mr. A. W. Buttrick, Lowell, as second payment on life-membership	5.00
"	"	"	Society in South Danvers, as a donation	50.00
"	"	"	" in Bridgewater, as a donation	59.00
"	"	"	the Church of the Ministry at Large, Providence, R.I., for Mr. J. C. Gangooly, through Rev. E. M. Stone	17.07
"	30.	"	Society in Newport, R.I., for Monthly Journals	41.00
"	"	"	Rev. Dr. Osgood's Society, New York	106.00
"	"	"	Society in Cohasset, for Monthly Journals, add'l	18.00
"	"	"	" " Grafton, for " "	20.00
"	"	"	" " Dedham, for " "	27.00
"	"	"	" " Syracuse, N.Y., for Monthly Journals	25.00
"	"	"	" " Framingham, for " "	40.00
"	"	"	" " " as a donation	25.00
"	"	"	Thomaston, Me., for Monthly Journals, add'l.	6.00
"	"	"	Rev. O. J. Fernald, to balance his account	8.47
"	"	"	the Ladies' Sewing Circle in Rev. Joshua Young's Society, Burlington, Vt., for India Mission	25.00
"	"	"	Sale of Tracts	13.90
"	"	"	scattered subscribers to Monthly Journal in May	57.00
June	1.	"	Stow, for Monthly Journals	7.00
"	"	"	Hampton Falls, for Monthly Journals	8.00
"	2.	"	Dr. H. Richardson, for Mr. J. C. Gangooly	10.00
"	5.	"	First Parish, Hingham, for Monthly Journals, through Mr. Henry C. Harding	45.00
"	"	"	Society in Staten Island, N.Y., for Mr. J. C. Gangooly, additional (in all $151)	96.00
"	11.	The	amount of a collection taken for India Mission, at Mr. J. C. Gangooly's Farewell Meeting, held in Rev. Edward E. Hale's Church, Boston	102.00

June 11.	From	Society in Concord, Mass., for Monthly Journals		$138.00
" "	"	Miss L. Farwell, Concord, for India Mission	.	5.00
" "	"	Rev. Dr. Ellis's Society, Charlestown, for Mr. J. C. Gangooly	. . . . .	50.00
" 12.	"	Samuel Royce, Esq., Terre Haute, Ind., for books	. . . . .	25.00
" "	"	Rev. E. B. Willson's Society, Salem, as a donation	. . . . .	54.40
" "	"	Cyrus Cleveland, Esq., Yonkers, N.Y., as third payment on life-membership	. . . . .	10.00
" 16.	"	Society in Eastport, Me., as a donation	. . .	26.00
" "	"	" in Pepperell, for Monthly Journals	. .	15.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
William G. Babcock	Cambridgeport.
Geo. Bradburn	Athol.
Caleb Davis Bradlee	35, Hollis Street, Boston.
C. A. Cutter	Cambridge.
F. C. Capen	Boston.*
William Cushing	Clinton.
T. P. Doggett	Bedford.
J. K. Hosmer	Cambridge.
Benjamin Huntoon	Marblehead.
William H. Knapp	Boston.*
Thomas S. Lathrop	Boston.*
Francis Le Baron	Worcester.
Henry L. Myrick	West Cambridge.
George Osgood	Montague.
D. C. M. Potter	Mattapoisett.
J. Mills Peirce	Cambridge.
Thomas H. Pons	Boston.*
James Richardson	Boston.*
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
Edward Stone	Framingham.
E. Vitalis Scherb	Boston.*
George W. Stacy	Milford.
Loammi G. Ware	Boston.*
Daniel S. Whitney	Southborough.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.

THE

MONTHLY JOURNAL.

Vol. I.] BOSTON, AUGUST, 1860. [No. 8.

WESTERN TOUR.

HAVING just returned from a tour in which we visited and preached in Cincinnati and Pittsburg, and attended the Commencements at Antioch and Meadville, we wish to give the readers of the "Monthly Journal" a brief account of a few of our observations and reflections.

Our annual May meetings were over. Mr. Calthrop was ordained at Marblehead. Gangooly had bidden us farewell; and we, who had learned to love him well, had also bidden him God-speed. Men of the most opposite tendencies had joined in an affectionate leave-taking of this young man; of whom we venture to say, that no one has seen him intimately without becoming attached to him. His simplicity, purity of purpose, and earnest convictions, have made him dear to many hearts.

All this being over, and a few farewell words for Theodore Parker having been spoken, we took our carpet-bag in our hand, and departed for Cincinnati.

I wish (if I may change the editorial "we" for the simpler

"I") I could magnetize all the readers of the "Monthly" with the electric life of the great West. While the influence is yet strong within me, I would communicate something of the strange power which comes to us from that surging, rushing flood of human activity. By it we are lifted above all mere forms and conventional barriers. We communicate more freely, soul with soul. The weight of years and of cares falls from us as we descend the Alleghanies.

Especially necessary is it for Bostonians to go out from their tri-mountain home, and steep their souls in another life; for Boston is a sort of an island in the United States, and Bostonians have insular tendencies. They are insulated by their own self-satisfaction. They live a strong and pure, but narrow and somewhat barren life. All things are arranged, and very well arranged, here. There is little left to be done; and what there is we are shy of doing.

It is surprising to see how we resemble our English cousins in our strength and our weakness. Just as the English can never refer to any thing in America without blundering, so we cannot speak of the geography or politics or religion of the West or South without absurd mistakes. Just as they talk of "the Governor of New England," or of "the President of Massachusetts," or of the "Congress at New York," so Bostonians inevitably confound St. Louis and Louisville, think that Cincinnati and Pittsburg have thirty or forty thousand inhabitants, and imagine the people of Ohio, Illinois, and Wisconsin, to be in a semibarbarous condition.

And the Unitarian churches in Boston are like forts and citadels in an island. They are islands within islands. Boston Unitarians are Bostonians of the Bostonians. They see no reason for diffusing their faith. They treat

it as a luxury to be kept for themselves, as they keep Boston Common. The Boston churches, with the exception of a few noble and generous examples, have not done a great deal for Unitarian missions. I have heard it said that they do not wish to make Unitarianism too common. The church in Brattle Square contains wealthy and generous persons, who have given largely to humane objects and to all public purposes; but we believe, that, even while their pastor was President of the Unitarian Association, they never gave a dollar to that Association for its missionary objects. The society in King's Chapel was the first in the United States which professed Unitarianism. It is so wealthy, that it might give ten or twenty thousand dollars a year to missionary objects, without feeling it. It has always been very liberal to its ministers, to all philanthropic and benevolent objects, and its members have probably given away millions of dollars for public and social uses; but it never gives any thing to diffuse Unitarianism.

It is evident that the reason why the Boston Unitarians do not give for Unitarian missions is that they do not think them needed. They think that the people of the West, for instance, can do very well with the religion and the theology they now have. It would disabuse them, perhaps, of this idea, to travel through the West. They would then see in every large town how many are in doubt, and with no religious conviction or hope, because they have never heard of a simpler and more rational faith than that of the Orthodox churches. But this subject is treated in our Wisconsin letter, in the present number of the "Monthly;" and so we shall say no more about it now.

There is no way to get rid of our ignorance and narrowness but by going to see other parts of the country with our own eyes. All the Union-meetings ever held do not do

half as much to preserve the Union as a single railroad. Go and see. You cannot judge of the piece by the pattern. You must look with your own eyes at the marvellous life, ever flowing forward, of this bit of Anglo-Saxendom. You must feel its freedom, and be emancipated; catch the inspiration of its hope, bathe in the current of its intense vitality, and be cured of all your narrow prejudices. There is no other way. But, if we cannot go, then let those who can, bring back as much of the influence as possible, and tell what they feel while full of Western enthusiasm.

I went from Boston to New York and Cincinnati alone; and there is no place where one can be so entirely alone as in a railroad-car with sixty passengers. Being thus in a complete isolation for three days, I had leisure to compare this mode of travelling with that I formerly practised in the old-fashioned days of stage-coach travel. From 1833 to 1840, I used to travel some three thousand miles every year, mostly by steamboat and stage-coach. On the rivers and lakes, we went by steamboat; but we traversed Ohio, Kentucky, Illinois, Pennsylvania, Virginia, and New York, by stage-coach. For six or seven days together, I have ridden in a stage-coach with the same party of travellers. I often crossed the Alleghanies in Pennsylvania, Maryland, and Virginia, in the old and slow stage-coach; sometimes walking for hours in advance of the carriage; sometimes crossing the summits at midnight, when they were covered with ice and snow; sometimes, in the early dawn of a summer morning, looking abroad, from a high mountain water-shed, over a vast wilderness of forest, here and there spotted with little green farm-openings, and through which the white road wandered on to the far horizon. Or sometimes we would, at the same hour, see the morning star hanging like a lamp above us in the

clear, deep sky; while, below, the whole valley would be full of white mist, lying like a vast lake, through whose surface the hilltops came up as islands. Once I recollect, in winter, crossing Laurel Mountain, in Pennsylvania, in the night-time. I walked on, with a companion, far before the stage. Passing a log-cabin, we saw the firelight through the open chinks between the logs, and went in. There was but one room. The people were abed in one corner; the great smouldering logs of hickory or sugar-tree smouldering and blazing up in the great chimney. We sat down to warm ourselves at the fire, and talked with our unseen host, who lay in bed, and talked with us, asking the news of his unexpected guests.

And, oh, what long, muddy roads; what slow and heavy motion of the stage; what tiresome drags through long, dark forests, diversified by an occasional overturn in the gullied road,—consumed the weary hours! What singular combinations of travellers!—merchants going East to buy goods; Methodist ministers going to their station; gamblers from Texas; river-pilots; drovers returning home after selling their cattle; Atheists, Presbyterians, shoulder-hitters, and Roman-Catholic priests; women going to look for runaway husbands; men with bowie-knives sticking out of their jackets, or with Bibles thrust into their pockets. But, wild and heterogeneous as the party often was, they usually became interested in each other after a day or two; and it was strange how sorry we were to part even with our whiskey-drinking and blaspheming companions. But those days have "gone under." Never will our children know their mingled joys and pains and curious adventures. Wordsworth inquired concerning railways, "What *in soul* they were;" but whether he discovered their secret law and purpose does not appear. The Frenchman calls them "a good way of *arriving;*" and so they are. The scho-

lastics disputed concerning this question: "Whether, when angels have occasion to go from one place to another, they are obliged to go through the intermediate spaces." However it may be with angels, it is certainly true concerning railway travellers, that they are not in any intermediate places while going from Dan to Beersheba. They alight, like birds, at one point; then at another: all between goes for nothing.

> "All beside was empty waste;
> All was picture as they passed."

Thus, leaving Boston, I alighted at New York, then at Cleveland, then at Cincinnati, then at Antioch College, then at Pittsburg, and lastly at Meadville.

CINCINNATI.

I first saw Cincinnati in August, 1833, — twenty-seven years ago. I was a young man, fresh from the Divinity School, and *very* fresh. I was received and welcomed in that beautiful city by a group of Unitarian friends; forming, as I then thought, and still think, one of the most charming social circles in the country. In this delightful society, the high culture of New England was made more interesting by the activity and freedom belonging to the West. No chill reserves, no stiff constraints, no glacial timidities, checked the warm flow of friendly intercourse. All felt happy and at home in this circle.

But now, in 1860, I find all changed. An unhappy church-quarrel has helped to break up the society. The church is parted. There are two parties, usually known as the friends and opponents of Mr. Conway. A lawsuit has greatly imbittered the quarrel, and complicated the case almost beyond the possibility of reconciliation. This most unhappy lawsuit has given another proof of the wisdom of

Paul the apostle in recommending Christians to settle all disputes by arbitration, and not to go to law. It did not seem necessary to have a lawsuit. The society was about equally divided between the friends of Mr. Conway and those who were opposed to him. Both parties were sincere and conscientious in their convictions. They ought to have separated, and formed two churches; and it was only just and right that the property should be divided. Mr. Conway's friends proposed this: the other party accepted it. Afterward, one of Mr. Conway's party obtained an injunction to prevent the sale. The question then was tried, and the court decided that it was just to sell the property. Mr. Conway's friends appealed to a higher court; and there the matter stands.

It seemed to me, after listening to the dear friends of mine in Cincinnati who are on both sides of this dispute, that these things are plain:—

1. The opponents of Mr. Conway were fully justified, from their own point of view, in seceding from him, and forming a new church.

2. It was to the advantage of Liberal Christianity in Cincinnati that there should be two churches, and not one.

3. The church-edifice should have been sold, and the proceeds divided between the two parties, to be used for the support of public worship and the erection of two new Unitarian church-edifices, and for no other purpose.

4. Mr. Conway and his friends should have discouraged Mr. Wiswall from getting an injunction, and should have refused their assent to that proceeding.

5. If the lawsuit could not be prevented otherwise, the party opposed to Mr. Conway should have refused to contest the case, and have left to their opponents the responsibility of dividing the property, or refusing to divide it.

6. Let Mr. Conway and his friends keep the property, if

they wish to. Let the Church of the Redeemer go into a hall, and worship there, paying their own expenses. This is one of the cases in which it is a duty not to resist evil, but to suffer wrong patiently.

Such was my advice to the members of the Church of the Redeemer. If Mr. Conway or his friends wish to keep the property, let them do so; but it seems to me impossible that such men as I know many of them to be, and for such a man as I know Mr. Conway to be, with so much that is noble and just and honorable, should be willing to keep possession of the property under these circumstances. The case is too plain. The moment that opposition ceases and lawsuits are at an end, the just and honorable feelings of Mr. Conway and his friends *must* compel them to insist on a division of the property.

And then, when justice is done, and the two societies, independent of each other, are both engaged in their work, I cannot but think that there will be a better prospect than there has ever yet been for Liberal Christianity in Cincinnati; for there has always been something wanting there. There has never been any active church life or growth in the Unitarian society in Cincinnati. There has been culture, and a great many delightful qualities of mind, heart, character, taste, and manners, among the Cincinnati Unitarians; but they have somehow failed in extending their body, or exercising any missionary influence outside of themselves. During twenty-five years, they have scarcely increased at all.

I may be mistaken as to the cause of this inactivity; but, to me, it seems to have been occasioned by a radical error in their original plan. The church seems to have been established for its own sake, not for the sake of others. It was not gathered with the purpose of doing good; of spreading a more pure, generous, and noble Christianity; but in

order that some New-England Unitarians might enjoy in Cincinnati the form of Christianity to which they were accustomed at home. As they had so many other luxuries and comforts, why not have this luxury also, — a church and preacher of their own faith, and suited to their own needs?

The motive was surely not wrong; yet it was inadequate, and, by itself, led to precisely the lethargic and stationary Christianity which we have spoken of. It tended to a passive state of religion. They went to church to hear the preaching which suited them, and to engage in the services which pleased them. To other sects they would say, "Let *us* alone, and we will let *you* alone." Their strength was to sit still. Under these circumstances, how could there be any growth?

For a Christian church does not exist for its own sake merely. It exists to do good, and to teach truth to the world. It is a light, not to be put under the bushel of church ceremonies, but upon the candlestick of missionary activity.

Now, however much the Church of the Redeemer may complain of Mr. Conway (and justly, as we think, in regard to some of his views), they cannot deny that he has done more to interest and attract outsiders than has before been accomplished at any one time during the whole twenty-five years of the Unitarian body. He considers himself as having a mission to the world, and does not confine himself to the church. He calls in the common people; he talks to the multitude. He is in fact, in his way, a missionary bishop to the whole city.

On the other hand, the Church of the Redeemer seems also moved with a sense of what it owes to truth and to mankind. It feels called on to *testify* against some errors and for some truths. It seems inspired with a new life.

It finds itself in relations to other sympathizing bodies. It is not as isolated as formerly. Perhaps the two churches are entering on a new career of activity and usefulness.

Let them cease from all contention with each other; let each go its own way; let them try to do all the good they can; and it may be that this unfortunate strife may finally have the happiest results for them both.

In our next "Journal," we will say something of our visit to Antioch, Pittsburg, and Meadville.

J. F. C.

"HE HEALETH THE BROKEN IN HEART."

THE burdens and blows come heavy, come fast:
To bear till we break is our human art;
But the breaking proves merciful blessing at last,
So loving He healeth the broken in heart.

All cross and no crown is given to-day,
The nail and the thorn and the Crucified's part;
But life in this death God giveth alway,
So tender He healeth the broken in heart.

Hearts laden with agony cry unto God,
So deep is our wound, so bitter the smart;
But sweet be our grief, and light be the load,
So gentle He healeth the broken in heart.

The great human sorrow leaves gladness no place,
And our yearnings for good unsatisfied start;
But the fulness of God comes in infinite grace,
So loving He healeth the broken in heart.

E. C. T.

JUNE 22, 1860.

ATTACKS ON GANGOOLY.

NEW YORK, July 10, 1860.

To the Secretary of the A. U. A.

DEAR SIR, — I was very much surprised to read in the "Chicago Tribune" the following remarks concerning Mr. Gangooly, from its "Boston correspondent:" —

"The ship 'R. B. Forbes' has recently sailed for Calcutta, taking out Rev. M. Bronson and wife, Rev. William Ward and wife, missionaries to the Heathen. These are Baptist missionaries, I think. In connection with this mention of Calcutta, let me say that there is not a particle of truth in the oft-repeated tale of Moon-of-the-world Gangooly, that he gave up rank and every thing to become a Christian. This Hindoo, who prefers the profane name of a Heathen deity to his baptismal name, inherited the caste of a Brahmin, and that only. He was a poor boy, living in a hovel, sitting in the dirt, and eating his rice with the meanest, when the missionary got hold of him. He has the keen intellect of his race; but this did not elevate him from the poorest condition of a poor Hindoo. He owes every thing to the change of faith which he *secretly* professed; for he has never consented to have his baptism made public in India. As for his story about the prejudice of Brahmins against foreigners, and the demand for a Brahmin establishment, apart from the American missionary who sent him to this country, this is quite as untrue. There are in Calcutta many learned and distinguished Brahmins, who visit the rooms of the missionary to converse and to read his books. One of these was a correspondent of the late Theodore Parker. The fact is, that Gangooly is so extremely ignorant of his own country, that he is led away by his own fancies, not knowing whither he goes. It would not be more foolish to pick up a news-boy in Chicago, and send him to India to lecture on America, than it is to let Gangooly attempt to tell what is, or ought to be, or be done, in India. "DOCTOR."

This is the second attack of a similar kind which this same correspondent has made upon the character of Mr. Gangooly. As I have always felt a *special* interest in this young man, and have been profoundly moved by the *apparent* childlikeness of his mind and heart and the simple directness of his thoughts, I am curious to know somewhat concerning this correspondence.

If it comes from an Orthodox writer, who is jealous of the credit which the Unitarians have received through Mr. Gangooly, it explains itself.

If it comes from some one within our own ranks, who feels that he does not receive attention enough, while Mr. Gongooly has received too much, then it needs no explanation; and I am led to look for some such motive in the writer, by the *extremely* severe and malicious spirit which his words betray. No Christian man would use such language toward a human being, even though he were fallen as low as he thinks this young man has fallen. In his second letter, from which the above is taken, he goes entirely out of his way to bring in the subject where it has *no connection*, as if on purpose to gratify his revenge.

But, if there is any foundation for the charges which he makes, the fact should be made public; for let me say, that everybody who heard Mr. Gangooly speak during his Western tour was deeply impressed by his sincere and earnest zeal for the truth of Christ. Such was the universal testimony, even from the Orthodox people who crowded to hear him. They were never shocked nor offended by his fearless attacks upon their most cherished dogmas; because they said, "He is so sincere and innocent in his *intentions*." And those families in which he staid for several weeks were even more deeply impressed by his childlike sincerity. Indeed, it was a perpetual surprise to me that he should pass through all the flattery and

attentions which were sometimes injudiciously heaped upon him, and yet remain so entirely untainted, so far as I could detect.

Those with whom he has resided longest, and who have therefore had the best means of knowing about him, bear testimony to the perfect truthfulness of this impression which he has left on others.

When he first came into our neighborhood, I was much prejudiced against him, as I am apt to be against one who seems to me to be so excessively praised; but, before he left us, I felt like joining heartily in all that had been said in his favor.

Have we all been mistaken or not? If so, whom shall we trust?

Yours kindly,

CHARITY.

REPLY TO THE ABOVE.

IN reply to our correspondent, the editor of the "Monthly" will say a few words. We were grieved by the articles in the Chicago paper, to which our correspondent has referred. They seemed to us to be the result of some extraordinary prejudice. It seemed wrong to attack a man behind his back, — to wait till he had left the country, and then to assail his character. The gravest charges were launched at him, unsupported by any evidence. Gangooly was declared to be "wholly untrained and unregenerate;" to have had "no strength of character;" to be "conceited;" to be "impertinent and godless;" to show "gross ingratitude;" &c., &c. Those who have had the care of him are attacked in the same reckless and unkind spirit. We are informed that we have

not given him any training; that we have allowed him to be spoiled; that we have indulged him in the most dangerous of pleasures; &c., &c.

We naturally ask, Who is this writer, who knows so much better than we do ourselves what we have done and what we ought to have done? What is his motive for sending this attack on a young convert from Heathenism, to be read by the people of Chicago and the West? What harm can Gangooly do there? If a sense of duty required these charges to be brought, it seems to us that they should have been made *here*, where Gangooly spent most of his time, and where he was known; and they should also have been brought *while he was here to answer them*, and not delayed till after his departure. And why a *second* attack, *àpropos* of nothing, which seems like the extra twist given by an assassin to his dagger, after he has thrust it into his victim's body?

And by what specifications are these charges supported? How is it that Gangooly is shown to be "a failure"? The reasons given are mainly the following:—

1. Gangooly was baptized by the name PHILIP, but has preferred to call himself by his original Hindoo name of JOGUTH.

Will it be believed that this is the chief reason given for asserting that Gangooly is a hypocrite, pretending to be a Christian when he is not so? As if it were not the most natural thing in the world, that the old household word, heard in childhood and youth from his mother's lips, should seem sweeter and dearer, especially in a foreign land, than the new and strange one. Such a charge, based on *such* a reason, if it proves nothing else, proves at least the *animus* of the writer.

Or would not a charitable construction have been, that he might be acting according to his judgment of what was

best in not taking the new name at present? If Mr. Dall thought it proper to administer baptism in private, is there any additional impropriety in not publicly using the baptismal name? Mr. Dall and Joguth thought it best, on the whole, that the conversion should not be made public at that time. No great effort of charity is required, one would think, to believe that they may have had some good reason for it. At all events, they were on the spot, and able to judge, perhaps, a little better than we can, as to the best way. Only a strong and unaccountable prejudice could make so much of so little.

2. It is said that Gangooly has made no sacrifice in becoming a Christian, because he was poor and belonged to a poor family, and has received fifteen hundred dollars in America.

But is it no sacrifice to leave one's home and country and friends, and go one knows not where? Can there be no sacrifice except a *money* sacrifice? Is there no heart-sickness in changing one's faith, one's friends, one's country? He has had *money given* to him in this country by those who were interested in him. True; but did he *know* that it was to be given, when he came? Paul, by becoming a Christian, became a great apostle, and was surrounded by troops of friends and admirers; but, because such was the result, does it follow that Paul made no sacrifice in becoming a Christian?

Our Saviour assured his disciples, that, if they would renounce all for his sake, they would receive a hundredfold more in the present life; specifying even "houses and lands" among the things they were to receive. Yet they are not accused of being converted for the sake of these things; nor is it denied that they made sacrifices. The Christian Church fulfilled the prediction afterward by contributing money, and bringing it and laying it at

their feet; but this is not made a reproach against them by believers. *They* also were poor men before their conversion, — perhaps "living in a hovel, and sitting in the dirt;" but we do not deny, on that account, that they left all when they followed Christ. We do not reproach them with their previous poverty. Other converts who have come among us have also been poor; but only a very base nature would think of using it against them as a reproach.

It is a cruel thing to suggest of a young man, who has at least *apparently* made such sacrifices for Christianity as Gangooly has, that he is a hypocrite and a money-seeker because he has interested people, and because they have shown him kindness. How could he have foreseen what was to be done for him in this country? How could he tell that he was to be a favorite? More charity would be better wisdom in judging such a case as this. An ignorant boy, as he is described by this writer to be, puts himself into the hands of the missionary who has converted him, and, at his request, leaves homes and friends, and goes to a foreign and distant land. Common justice would be apt to assume a good motive, and not a bad one, under these circumstances.

8. The writer for the "Press and Tribune," who speaks with equal dogmatism about the secret purposes of Gangooly and about the customs of the Hindoos, blames Gangooly for wishing to have an establishment of his own in India; but it is barely possible that Joguth, ignorant as he is said to be, may know as much of the habits of his countrymen as is known by his critic. Newspaper correspondents, we know, regard themselves as infallible; and affect to nod, and shake the spheres, on all occasions. Still we would venture to rely on the opinion of an acute and intelligent Hindoo, as all admit Gangooly to be, on a point like this, rather than on the opinion of our newspaper critic.

4. It is said that Gangooly has only read eleven books since coming to America; but to read eleven books *well* may be better than a superficial reading of fifty. It is possible that the writer of this attack, if he had gone to India, might have read in two years *more than eleven* Sanscrit works; but we do not know that it would have been any advantage to him to have done so. Perhaps his reading eleven books faithfully might have been sufficient.

So superficial are the grounds of these charges. To us they seem very slight indeed for so weighty an assault; and we call them so, though to their author they may seem very important. But he who makes these unprovoked attacks on his fellow-men, especially on the absent and defenceless, has no right to complain if the reply is equally frank and decided. We do not know the writer, though we have some reason to think that he is a personal friend. It is painful to think so, and to be obliged to reply in these strong terms. But, though Plato be dear, truth is dearer; and to defend the absent from unjust charges has always seemed to us the duty of a man who has any manliness in him.

We do not wish to hurt the feelings of this writer, or any one's feelings; but we cannot stand by in silence, when a young man, whom we have learned to love and esteem for his candor, and earnest desire to be a Christian, is coolly charged with hypocrisy and all baseness. He may turn out, at last, to be "a failure;" and so may any of us turn out to be failures. We have, perhaps, been imprudent and precipitate in sympathizing with him, accepting him, and placing confidence in him; but when one comes to us, either from Andover, Oxford, New Haven, or Calcutta, asking for Christian sympathy and kindness, we trust that we may always be imprudent enough to give it to him,

even though he may, by possibility, hereafter prove a "failure."

Those to whom Joguth was consigned by the missionary have done as well as they could by him; and, on the whole, have no reason to be dissatisfied with the result. He has been a faithful student, docile and obedient to his guardians and instructors. Those who have had the charge of him have all come to love him and believe in his sincerity. Those who have seen most of him think most highly of him. That he has faults, is probable. That some of the old Heathenism is still sticking in him, is likely. But it is not by such assaults as are contained in these letters that we can help the half-converted and half-regenerate into more of purity and of righteousness. A little more sympathy with the weak, erring, and sinful, would be more Christian and more wise.

J. F. C.

CREEDS.

It is sometimes thought that those who have no *creed* have no *belief*; but this is a mistake. There are three different meanings of a creed. A creed, simply speaking, is a belief. In this sense, every one has a creed; for every one has a belief. Every one, who has any fixed opinions on any subject whatsoever, has a creed, in this sense of the term; every one who has any opinions about *religion* has a religious creed; and every one who believes any thing at all about Jesus Christ has a Christian creed. Let it be understood, then, that no one objects, or ever did object, to a *creed*, understanding by that merely a set of opinions.

Nor does any one object to these opinions being ex-

pressed. On the contrary, if a man has opinions, he ought to express them in a proper time and a proper manner. Instead of finding fault with him for this, we ought to praise him and esteem him very highly for the love of truth which leads him to form distinct opinions, and for the honesty which leads him to avow them.

Moreover, if a man chooses to put his opinions into the form of articles or a confession of faith, there is still no harm done by that, any more than if he put them into the form of a sermon or an essay. It would be the merest pedantry to find fault with opinions for being expressed in one form or another.

Still farther, if a dozen men happen to agree to my statement of opinions, and think as I do, there is no harm in their saying so; and, if they choose to say so by signing their names at the bottom of it, I can see nothing objectionable in that proceeding.

Here, then, is one form and use of a creed, which is quite unobjectionable. It is a united expression of opinion.

But now suppose, that, having got our creed made, we should declare it a finality, and say that we would always believe it, and nothing else; that we had now made up our mind, and would never alter it. It is evident that this would be objectionable. Why? Because it would be saying either this, "I am infallible, and cannot be mistaken in what I now believe:" or else, "I may be mistaken; but I am determined never to correct any mistake that I may have committed."

But it is very certain that men are not infallible; very certain that all men do err; consequently, very probable that makers of creeds have erred. Consequently, to say that any human creed, because it is ancient and venerable and contains truth, must be held without cor-

rection or alteration, is equivalent to saying, "We prefer darkness to light; we prefer error to truth."

We object, therefore, first, to a creed considered as a *finality*.

But now suppose that this *creed*, having been thus made a finality, is, in the second place, made a *test of fellowship*. Suppose we say, "We will trust no one as a Christian brother who will not sign this creed of ours; but he shall be to us as a heathen." Then we reverse Christ's method and law of friendship. Christ unites together all who love *him*, and makes a household of faith a new family clustered around himself. I love Christ, and trust in him. I meet a stranger. I find that he also loves and trusts in Christ. Now, he is no longer a stranger; he is now a brother, a friend: and I know that I shall agree with him, and he will agree with me, in all important things. This is the fellowship of the Holy Spirit.

But suppose, instead of saying, "He who has faith in Christ will agree with me," I say, "He who agrees with me must have faith in Christ:" evidently I reverse the method. Instead of making faith in Christ the test of Christianity, I make my notions of Christianity the test of faith in Christ.

We object, therefore, to a creed as a test of Christianity, or condition of communion; and we object for the above reasons. As an expression of opinion, we do not object, and never have objected, to creeds; but they are not, and never have been, used chiefly as an expression of opinion. Their main purpose has been separation, — to separate the sheep from the goats; to define who shall be regarded and treated as Christians: and, in so doing, they are opposed to the truth and spirit of the gospel.

LETTER FROM WISCONSIN.

MILWAUKIE, June 26, 1860.

DEAR SECRETARY, — In closing up our year's work before the annual vacation, — quite as essential to a Western minister as to a schoolboy, — it occurs to me that a few facts and thoughts concerning our church and the interests of our cause in this State may not be uninteresting to the readers of the "Journal."

The Church of the Redeemer, in Milwaukie, was organized a little less than four years ago. Several attempts had been made previously to establish a Liberal church in this city; but, for various reasons, had not been successful.

In the summer of 1856, the Western Conference met at Chicago. A few of the old Unitarians from Milwaukie who were present, catching the inspiration of the occasion, and realizing anew how great was their loss in not having a church of their own faith, invited Dr. Eliot of St. Louis to return with them, and preach on the following sabbath. He did so; and the services were held in the parlors of one of our families. No previous notice had been given, and there were only seventy-five or eighty persons present. After the second service was ended, Dr. Eliot put the question, as it should always be put under similar circumstances: "Now, friends, what are *you willing to do* toward securing permanent preaching and a congenial church bond and influence to yourselves and families? It is to no purpose that you begin to look for a preacher until you are able to make some definite propositions to him. If you are really in earnest, and willing to do all in your power, I am ready to help you." He then drew up a subscription-paper,

and headed it with a donation of five hundred dollars. This was followed by three or four names giving a thousand dollars each, and several more five hundred; raising the sum to nearly six thousand dollars before the meeting broke up. Such was the beginning of our church.

On the last Sunday in the year of 1856, we met for the first time, as pastor and people, in an old theatre, with the thermometer ten degrees below zero outside, and but little above that inside. The place was then being used by an itinerant lecturer on geology, and was profusely hung with pictures of mammoth toads, snakes, alligators, saurians, megatheras, and "creeping things innumerable, both small and great beasts." If, in the ecstasies of his inspiration, the preacher turned his eyes upon the figures which stared at him from the walls, he readily imagined himself preaching to the spirits in the under world.

Two months later, our new church was completed and dedicated. It seated three hundred and twenty persons. In the summer of 1858, it was enlarged, so as to accommodate five hundred and twenty persons. Our morning congregations now average from three hundred and fifty to four hundred; sometimes many more, and sometimes less. In consequence of the hard times, which have hung like an awful fate over our new country, many of our best families — thirty-six in all — have left the city to seek their fortunes elsewhere. Had these all remained with us, our church would still be too small.

We are composed of various elements, which were never before brought together into any close relations. It will take time, and the kindly mediation of common memories, struggles, hopes, fears, to bring us all into a unity of spirit and a bond of peace. But we have never been so strong as we are at this moment, and never so well united; and we are looking forward to the work of another

year with great courage and hope. May God be with us!

Do not regard this statement as egotistical: it is the first and only public one I have ever made of our private affairs; and I already begin to regret it as one does the telling of family secrets. I have used it mainly to introduce myself to the "Journal," and hereafter will say what occurs to me without an introduction.

Wisconsin, in common with every other Western State, and perhaps more than any other, is palpitating with earnest Liberal thought. The position which she took so early, and has maintained so consistently, on the question of slavery, has fairly committed her to the side of progress.

Our faith will have a fair hearing before the tribunal of the people here. They have no prepossessions for or against it. To the masses it is wholly unknown, and by them will be considered on its own merits; for its mission here is not so much to those whose church relations are fixed, whether wisely or unwisely, as it is to the unchurched thousands, who, having no religion to give them rest or peace, are trying to satisfy their hungry souls with an unnatural worldly activity. Their intense love of novelties only shows how eager is their thirst, and how strong their hope that each new thing contains the real living water.

To me, this seems by far the most hopeful branch of our social tree; for these thinking, doubting, unresting masses show, by their perpetual seeking, their *faith* that something is to be found which can satisfy them; "for they that say such things declare plainly that they *seek* a country:" whereas, in the *churched* men and women, you more commonly find an entire "suspense of faith" and thought and aspiration, and a dead satisfaction with themselves as they are. The church caught them up, and suppressed their

development, before they had felt what it was to need faith. Such persons lend a listless ear to any teacher of any doctrine. But, in every little community of our State, there is a large congregation, ready to assemble, and listen patiently and attentively to any liberal man of thought; and if he can teach them, if he can understand their troubles, and bear patiently with their low views and rough ways and "queer notions," as Jesus bore with and encouraged Peter, they will give him their confidence and love, and gladly surrender themselves to his teaching and guidance. He must have a quick and ready sympathy, and rest firmly on his own centre; then he can lift these people up: and very little will he interfere with other churches.

As a general thing, he will find controversy entirely gratuitous. To state his positive faith will be all that he has time or demand for. The established churches are usually generous enough to admit that such work is doing no harm, may do some good.

Beside the doubting element, we have a liberal sprinkling of intelligent Unitarians and Universalists all over the State, who are ready to receive, and prepare for, the Liberal preacher. They will take him to their homes, — which are often elegant, — and do all they can to make his stay pleasant, and to induce him to come again. They will hire the hall for him to speak in, and pay for it, and bear all the expenses of his journey.

During the past year, I have preached in a large number of our inland towns, and have had many delightful experiences and formed many interesting friendships while on these preaching tours. Everywhere I have been received kindly, and listened to attentively, and urged to come again as soon as possible. But the pressing duties of my own parish have prevented me from doing half the work

which I should like to have done, and have had opportunities for doing.

I dwell upon these facts — which are the same in connection with the experience of every one of our preachers — because they seem to suggest an important thought concerning our best modes of doing missionary work in the West. There is no vanity in saying that no stranger can do one-half the amount of work in our State, in a given time, which I could do, although he may be a much abler man, and better preacher in every way. The same is true with Brother Collyer or Mumford or Forman, or almost any one of our *local* preachers. He soon gets to be known as the representative of our faith; and, on that account, becomes widely known outside of his immediate parish and neighborhood. His way is all prepared. He knows which road and which train or coach to take. He knows whose house he shall stop at, and what are the peculiarities of the people he is to address; and he is almost sure of a good audience.

Now, why can we not avail ourselves of all these facilities for the promotion of our cause? Why cannot you send us out some *good preacher* to go the rounds of the various churches, and pay his expenses, with the understanding that the local preacher shall go out into the country around him the while and do missionary work? It would greatly relieve us, and enable us at the same time to do a large amount of good for the Unitarian cause. It seems to me by far the best method of reaching the wants of the West for the present. What do you say to the proposition? N. A. S.

A BIRTHDAY POEM.

WHEN God to earth a Washington has lent,
His birthday wakes the land to glad acclaim:
Bells clamor joy throughout a continent;
And cannon dart, in mirth, their tongues of flame.

To mighty masters other feasts belong;
And pupils, when their teachers' *fête* returns,
Announce the birth of science, art, and song,
In that of Schiller, Agassiz, or Burns.

But other days, — no noisy crowds amid;
Not by oration, speech, or song made known, —
Through the long year, Love in his heart has hid,
And keeps in secret orisons alone.

O daughter! whom thy parents' hearts have blest;
O sister! sunlight in thy happy home;
O wife! by tenderest, watchful love carest;
O mother! to whose lap such darlings come.

For those, let rockets flare along the sky,
Or cannon-thunders shake the crowded street;
For thee, sweet April flowers unclose their eye,
And swing, from perfumed cups, their incense sweet.

And let me, too, — for I must gladly say,
I to this precious circle half belong, —
Bring to my friend, on this memorial day,
These timid flowers, these modest strains of song.

Their soft buds hint at maiden petals folded;
Half-swollen blossoms tell of bridal bloom;
The full rose shows life ripened out and moulded
In rounded symmetry and rich perfume.

One other prayer lisp out these heralds vernal, —
Who die each day to spring anew from earth, —
That, passing on to higher worlds eternal,
Birthdays in heaven shall follow those of earth;

Birthdays to meet, but not again to sever;
Birthdays to gladness unalloyed with tears;
Birthdays where Hope has conquered Fear for ever,
And God's great love all lesser love endears.

GRAPES AND WILD GRAPES.

A FEW years since, one summer, staying near the sea-shore, while following a footpath through an extensive piece of woods, I came suddenly to a clearing in the middle of the forest, containing about half an acre of ground under high cultivation. A little cottage stood in the middle; and fruit-trees, laden with the best kinds of fruit, stood around. Some fine grape-vines, full of grapes, were carried along the side of the buildings and over large rocks. The owner of this little spot gave me some bunches of grapes; but they were all varieties of the wild vine. I felt a little disappointed that so much care and labor should be expended on the natural vine. As I passed out into the forest again, the words came into my mind: "I looked that it should bring forth grapes, and it brought forth wild grapes." I thought that I understood the passage better than I had done before. I thought I could see, in my own slight feeling of disappointment at finding only the natural grape, when I expected the cultivated and improved kind, some distant analogy of

God's disappointment in the low character of our goodness, the harshness of our virtue, the stiffness and moroseness of our piety, and the absence of the fine flavor of Christian love in our best obedience. "He looks for grapes, and we bring forth wild grapes."

It is not the wild vine's fault that it produces only wild grapes; for it cannot help itself or do differently. But we *can* bring forth the fruits of the spirit, and are therefore bound to do so. We *can* do so, because God has given us the means and power: he has done every thing for us to enable us to obey him. "What more *could* I do for my vineyard that I have not done for it?" says the Lord. "Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

There are two kinds of goodness which we see in the world around us. There is the goodness of impulse and that of principle, the goodness of disposition and that of character. There is the goodness which has its source in our natural tendencies, our good nature, our good feeling; which is determined by circumstances, and secured by habit. Then there is the goodness which has its root in deep convictions; is animated by a faith which overcomes the world, conquers circumstances, rises above evil; and which is held firm by an anchor within the veil, by a hope full of immortality, by the sight of eternal truths and spiritual realities. The one kind of goodness is the wild grape; the other, the grape.

Now, if we look at the goodness of individuals or that of society; at ourselves or at others; at the world or at the church; at those who are called moral people, pious people, and Christian people, — what kind of fruits do we see, — the true fruit, or the wild fruit? It seems to me that most of it is the natural growth of the heart, under the influence of surrounding circumstances: very little of it

is the result of Christian principle. Our goodness, in other words, has no root in Christian convictions; does not deserve the name of practical Christianity; might have been nearly what it is, if Jesus had never lived, taught, or died. Of speculative and theoretical Christianity we have a great deal; but we have hardly commenced upon the *practice* of Christianity.

For example, there are two kinds of self-denial, — that of natural religion, and that taught by Christ. In all ages and lands, there have been men who denied and contended against their natural desires and passions from a sense of duty, or feeling of honor. Among Romans and Greeks, there has been a great deal of temperance and self-restraint. In Pagan religions, men endure most horrible sufferings to appease the supposed anger of their idol-deities. What is the difference in Christian self-denial? This is the character of it: it is UNIVERSAL, and it is ABSOLUTE.

"Whosoever," says Christ, "forsaketh not all that he hath, cannot be my disciple." The simple rule is, that we are to submit ourselves *in all things* to a divine law, and call nothing our own; but be the servants of God in all respects, and submit, constantly and cheerfully, every other desire to a sense of duty. Now, it seems to me that not much of this *fruit* is anywhere in our churches. We do not give up *all that we have* to Christ: we give up a little, that we may keep and use the rest. We do not give up *all our wealth* to Christ and his cause: we give a little for the support of religion, a little for charity, a little for missions; and then suppose that the rest is our own, to do with it what we please. We do not give up all *our time:* but a little to church-going, a little to reading and prayer and meditation, — the Sunday, or the morning half-hour; and so have the rest of the day and week to ourselves.

Nor do we give up our tastes, opinions, or prejudices, for the sake of Christ. With politicians, the success of the Republican ticket, the Union ticket, or the Democratic ticket, is a higher interest, at the time, than the success of truth and justice; and they either sacrifice truth and right for a temporary expediency, or they connive at their sacrifice. And so religious people, who profess to be engaged in religious action, often are, in fact, making their sect and their sectarian triumph the great object of their efforts. When their sect or party is in the wrong, and is opposing Christ, they will not confess it, for fear of injuring *the cause*, as they say; that is, they prefer the cause of their sect to the cause of Christ. Thus, in the matter of self-denial, we bring forth only *wild grapes*. We make compromises with conscience and with God. We do not rise to the high point of an absolute, thorough surrender of *all that we have* to him; and yet this is only what Christ demands, and without which, he says, *no one can be his disciple*.

ILLINOIS MISSIONS.

It is not quite six months since I received your order on the treasurer, for which I was to do missionary work; but I suppose it will not be unseasonable to report. . . .

As to the field of operation, and the work I am doing, I would report, that at Durand, about twenty miles from Rockford, I found a few Unitarians; and (as I believe I have already informed you) they organized themselves into a society, according to the plan proposed in the "Quarterly

Journal." I have visited and preached to them once in four weeks regularly; during the winter, in the evening; and, since the days became longer, at five o'clock, P.M. I have put in their possession a small library of about thirty or forty volumes of Unitarian books, and distributed tracts and periodicals among them.

I hope the service done there has been profitable. A very liberal Orthodox Congregationalist minister, living near, preaches in Durand half the time, in a very satisfactory manner.

One Sunday afternoon, I preached at Elton's Mills, about sixteen miles from Rockford, distributing tracts as usual on such occasions; but, though I was very cordially received, it did not seem to me so favorable a point for continued labor as some others.

At Cherry Valley, only about eight miles from Rockford, there is a Universalist society, composed in part of Unitarians from Massachusetts, which, in consequence of inability during the financial depression to support a minister, has been left destitute for some time.

They have a comfortable meeting-house: and the opportunity for usefulness in preaching to them seemed so favorable, that I have been for several weeks preaching there half the Sunday afternoons to good congregations; and there is a prospect of an arrangement for my preaching to them a portion of the time for a year, and of their rendering some compensation for the service. By an exchange with Rev. Mr. Hamilton (Universalist), I have been twice to Pecatonica and to Ridott, in Stephenson County, and found a good field for missionary work.

Last Sunday, I had a very agreeable experience of this kind; riding forty miles during the day, preaching three rather long sermons, and distributing a good number of the "Quarterly Journal," "Christian Inquirer," and "Sunday-

school Gazette," in my several congregations, and receiving from individuals the warmest expressions of interest in the views of Christian truth presented. The field seems white to the harvest; and I have an experience of the truth of our Master's words, "He that reapeth receiveth wages."

Very truly yours,

A. H. C.

HINDOO MISSION.

MR. DALL'S LETTERS.

CALCUTTA, May 3, 1860.

DEAR BROTHER CLARKE, — I must not despatch this letter without telling you something about our "out-stations" in the Far North and the Far South.

As to the North (or strictly North-*west*, a thousand or twelve hundred miles), a spirit of inquiry is certainly awakening there.

Capt. Mercer, the originator of the N. W. Unitarian Christian Association, has been boarding at the same house with me here in Calcutta for the last six or seven weeks; and I may say, that *his* view of our mission, duty, and our wonderfully rich opportunity of gospellizing India, is nearly identical with your own, as expressed in your last cheering letter to me. He is an incessant laborer himself, and almost literally talks with every man he meets on the subject of Unitarian truth. He walks late and early, and takes the hand of every man likely to be accessible to his message. He laments every day that Unitarians (N.B. — He was *nurtured* in the church of England) do not more magnify

their calling, and take a positive, and even *aggressive*, position, such as is theirs of right. Would that they might do so, and so move on to victory! The time is ripe for it, especially in India. During his present short stay in Calcutta, Capt. E. S. Mercer has printed several pamphlets and tracts (up to three thousand copies) of his own preparation, and wholly at his own charge. He is also about taking on himself the risk of a journey to England, and taking with him his excellent converts, — Abdool Musih and wife, — hoping that our English fellow-believers will show the same interest in *Abdool* that his American ones have in Joguth Chunder Gangooly.

I have letters, quite lately received, from newly stirred inquirers in the North-west, — men whom Capt. Mercer and Abdool chanced to meet on their way down to Calcutta from Peshawur; and so far interested, that they have promptly sent down for books and tracts, which I have as promptly posted for them, with letters.

These North-westerns write in the Perso-Arabic cipher, and I enclose one letter for your inspection. Capt. Mercer is a good Persian scholar, and has translated them for me. The one I send reads as follows: viz., —

"To his Excellency, the Place of Bounty, Strengthener of the Divine Unity, Expeller of the Trinity, Padrè Dall Sahib: May his pastorship continue! After respect and salutation, may it be represented, that when Brother Abdool Musih Sahib, along with his Excellency Capt. Mercer, arrived at Agra, they gave the humble individual two tracts, composed by themselves, to disprove the Trinity. They say they are Protestants; but as I am unacquainted with the English, therefore I am unfortunate in not fully comprehending the contents. Therefore, if the Presence (your Excellency) should have any other tracts or books of the same contents (viz., in refutation of the Trinity) in Persian, Arabic, Hindostanee, Oordoo, or 'Roman' [N.B. — Hindosta-

nee in English type], and should send them [N.B.—Capt. Mercer has been printing some in these tongues, Hindostanee, &c.], he would much oblige his humble servant; because I am very desirous of the truth, and of knowing the proofs advanced by other Unitarian sects; because, also, people greatly desirous of religion say, 'It is better to prove than to take upon trust' [N.B. —Arabic quotation]: and when my brother, Abdool Musih, shall have arrived in Calcutta, and been exalted with an interview, after giving him my salaam and salutations, he will, on your questioning him, explain this matter.

"I only seek an answer. Written on the 23d March, 1860. The petition of M. M., First Teacher of the Persian Class, —— College, ——."

The above letter came to me from ——. I have received another, in Oordoo, from Jullunder. I have also the addresses of several good men, Asiatics, who wish to be in correspondence with us at other cities in the Far Northwest.

Capt. Mercer feels almost as if the whole country was ripe for us. He may be over-hopeful; but he believes that a magnificent and gigantic change in religious matters is impending over this age and country: and blessed the man who is on the spot to greet and guide it.

To turn now to Madras. I have just received a letter from Mr. G. A. Regel, himself a school-teacher, and residing quite near the Roberts Chapel, and the only white man who, at the present time, attends there. At his request, I have sent him to-day forty additional "Sunday-school Gazettes," and a copy of the selected volume of Channing. He says,—and I have no ground whatever for a suspicion of interested motives,—

"I sincerely wish to devote my leisure moments, if possible, to mission duties, in assisting Brother Roberts till a European missionary is sent out from home. I trust you will have no

objections. If this proposal of mine suits your good-will, I think it will be of much good.

"The schools, if placed under my care, will be on a better footing; as Brother Roberts has too much to do, and cannot devote much time to them.

"I visited the school in Porasawalkum: thirty lads on the register; present, twenty-one boys and three girls. These were examined before me. Want of books is their teacher's complaint.

"I also examined the school in Royapettah, in Brother Roberts's premises; and the lads there are better taught.

"I have not called to see the other school in that locality. A European must be at the head of these schools, otherwise they will not flourish. There is no system of teaching, neither any order observed. The teacher's complaint is, that they are not (as others) renumerated monthly; and how can they work? The whole truth is this, they are not afraid of Brother Roberts, as he is too mild with them.

"The chapel sadly requires repairs; and divine service, either in Tamul or English, must be held every Lord's Day, morning and evening, as well as on a week-day evening. I would not care to undertake the English service. The scanty attendance must not be minded. . 'Where two or three are gathered together,' you know.

"I wish the Unitarians every good, and therefore I seek their spiritual welfare.

"Samuel Roberts is to go to the university (school) shortly. He is a very sharp lad.

"Sunday last being Easter Day, the Lord's Supper was celebrated at the Unitarian Chapel. There were upwards of fifty communicants, and my dear wife attended chapel for the first time.

"Brother Roberts is *very* poor and down-hearted, and needs help.

"G. A. REGEL."

P.S.— Dear Brother Clarke,— I add the following, with my indorsement, from the leading daily newspaper of Calcutta, — "The Englishman." It is of this morning's date,— Friday, 20th April: —

"The great battle of principles has now fairly begun in India. The tide of Saxon enterprise has set in. Science, civilization, and progress are struggling with superstition, ignorance, and the stereotyped apathy of ages. There is no evading the struggle: we must look only for the issue.

"We need not say that Mr. Wilson [N.B.— The Right Hon. James Wilson, lately sent out by the Parliament of England to reform the old and establish a new and sound *financial system* for India] is the champion on the side which has our heartfelt sympathy.

"Sir Charles Trevelyan's [Governor of Madras] 'minute' [charging Mr. Wilson with laying on 'tremendous' and 'needless' taxation] has saved us from the trouble of announcing who is the leader of the opposite ranks. The question at issue is one of vast moment. The scene is worthy of the actors. No one can read Mr. Wilson's speeches, or ponder on the matter they contain, without perceiving that every sentence undermines or lays prostrate doctrines which have hitherto been considered unassailable, if not sacred. Taking the form of a taxation or currency bill, it is, in fact, a great bill of radical reform. His theories strike at the very root of the old principles of Indian administration. It is brought against him, indeed, as a reproach, that he has introduced the most enlightened ideas of the most enlightened times, and applied them where they are unsuitable. His broad and comprehensive views of publicity, frankness of disclosure, freedom of discussion, encouragement to the English settler, the importance of public opinion, universality of taxation, — every one of these sound and healthy sentiments are, as all must feel, diametrically opposed to the principles on which the government of the late Company was conducted; and it is this thorough and uncompromising demolition of the old and time-honored dogmas of their creed which so startled and confounded the civilian members of council, that they had neither

intellect, nor presence of mind, to lift the finger or wag the tongue.

"Sir Charles Trevelyan has declared himself the champion of the things that were, and wages war *à l'outrance* with the great economist.

"We cannot say that the ruler of 'the benighted people' [i.e., of Madras] is not worthy of being heard. His undoubted ability and varied experience render him a doughty champion; and, were it not that his weapons are blunt and his armor rusty, we should regard with some apprehension his determined onslaught. As it is, we have no more doubt as to the issue of the combat, than when, as a child, we read for the hundredth time the fight between Apollyon and Christian. It will be our part to watch the combat, and chronicle the events of a controversy which all admit to be the most momentous that India has yet witnessed."

MY DEAR FRIEND, — There would be little need of missions in India if the people were "mild" Hindoos, except with that spurious mildness which reminds one of Milton's "All wickedness is *weakness*," or if the people were as conscientious as they certainly are inquisitive. The Rev. Mr. Long, whose heart has been for years devoted to Bengal, said to me lately, "No man can understand the people of this country who has not been *apprenticed* to the study of them. Hence the great danger of India's being ruled from London, and by the Queen's government there." He (Mr. Long) thinks that even Mr. Wilson's schemes of beneficent taxation, which are just being started here, will prove impracticable; and if you ask *why*, and ask again if human nature be not human nature everywhere, I reply, Yes: but humanity is only in the cradle or dame-school yet; and God's Asiatic children are showing in their childhood (or, at most, boyhood) a commencement of growth very, *very* far diverse from us Western boys; *always* premising

that there are occasional and most hopeful *exceptions* to the general absence of practical conscientiousness in Asia hereabout. They *admire* right, however, and *pity* it, and *may* all *embrace* it some day.

Let me copy for you the following words (with my own sad yet compelled assent) from the last issue of the "Calcutta Review," as quoted in this morning's "Englishman." The editor says, —

"We conclude with the following graphic sketch of native character, by one whose article leaves no doubt of his accuracy of observation and of his real honesty of purpose: —

"The degradation of the people is such as would, in a measure, neutralize the wisest laws. Till the standard of morals be raised, no great reform in the administration of justice will ever be effected. Among a bold and generous peasantry, such a state of things as that which has now been passed in review could not last a day. But Hindoos have no public spirit, no sympathy, no burning indignations against the wrongs done to their neighbors; nor will they make the smallest sacrifice which might help to redress them. As far as the interests of others are concerned, their better feelings appear to be dead. [Remember, there are beautiful exceptions.]

"They can see their fellow-creatures stricken with sorrow and ground to the dust by oppression, and be as unmoved as stones. Compassion and real tenderness to the poor, the sick, and the dying [except as based on superstition, I say], are seldom exhibited. Objects of misery, stretched in dilapidated hovels, or perishing on the banks of rivers or along highroads in the last agonies of dissolution, and dying for want of care and nourishment, are passed by with profound apathy. To stop to perform the kind offices of humanity is a thought which [as a *general* rule, I say] never enters their minds. Love to persons not of their own family or caste is an affection to which they are strangers, and which they would probably despise were they capable of understanding it. Envious of the prosperity of others, they use their utmost endeavors to injure

them; and, for the accomplishment of this purpose, resort to cunning, defamation, forgery, and perjury, — weapons which few men, of any age or country, have wielded with equal skill and cruelty. A truthful and honest person, straightforward and conscientious in his dealings, correct in both word and deed, if not an unknown, is a rare character. Hence distrust, hatred, and malice are everywhere busily at work gnawing the vitals of society."

See here the Hindoo's need of the gospel and life of Jesus. I feel a pity for them such as I feel for the miserable drunkard, or for the starving little New Yorkers. God pity us, and help us to live and die for them!

C. H. DALL.

SHALL THE THEOLOGICAL SCHOOL BE SEPARATED FROM HARVARD UNIVERSITY?

THE remarks of Dr. Bellows at the Alumni dinner, concerning this subject, were singularly pertinent and very important. We are glad that he took the occasion of so many of the graduates of Harvard being present to appeal to them against the proposed mutilation of the University, by the cutting-off of its principal faculty, — that of theological science. We should prefer to see the chairs in theology occupied by Trinitarians or by Roman Catholics, than to see our ancient University without a corps of theological professors. What sort of a University would it be, with no theological department! Much better to do as Dr. Bellows suggests, — have *more* of theology, and not less. Invite every sect that will to found a theological chair, and let them fill the chair with one of their own number.

Let the Episcopalians, Methodists, Baptists, Swedenborgians, Universalists, and any other denomination that will, send one of their best men to Cambridge: then it might be possible for a theological student to hear both sides of a question. What numbers of ingenuous, truth-loving young men would be attracted to a school founded on such a liberal principle!

We know very well that loud complaints have been made because the Divinity School at Cambridge is in the hands of the Unitarians; but the true answer to make to such complaints is, that the professors in the theological school *are* Unitarians because these professorships were founded and endowed by Unitarians.

We know that many of the best friends of this School and of the University have desired that the connection between them should be severed, and that a theological course, as a department of university study, should be discontinued. But we cannot regard this plan as a wise one. Distant be the day in which the oldest and first University of the country shall be thus mutilated of its most important arm in order to escape a temporary danger! To avoid such danger by retiring is not good: safer to meet it by advancing. It is not good to alter a plan arranged for centuries, to suit the expediency of a passing hour. It is made an objection to the University, that its theological department is in the hands of Unitarians, — a small and unpopular sect. We grant the objection to be real. To transfer it to any other sect would be equally objectionable; since the largest is small, compared with the united force of all the others: and therefore it is thought best to have it in the hands of none, and to reach this end by not having any theological department in the University. But there is this other and better way of attaining the same end, suggested by Dr. Bellows. Let it be in the

hands of ALL the leading denominations of the Commonwealth. Let the corporation say to the different Christian denominations of Massachusetts, — Roman-Catholic, Episcopalian, Congregational, Methodist, Baptist, Universalist, — "Gentlemen, the teachers of theology in our Divinity School are now Unitarian because the Unitarians alone have endowed these professorships. Whenever any of you see fit to endow a theological chair, we will immediately appoint a gentleman of your denomination to fill it. The theological students may then hear, from able and candid advocates, a fair statement of both sides of every disputed question; and there ought not to be any fear that truth will suffer in consequence."

By such an arrangement, a great number of theological students would probably be attracted to the University; and a much deeper study, a higher culture, and a broader liberality, might well be looked for as the result. This would be meeting the difficulty, not by going backward, but by advancing.

We should not apprehend any serious practical difficulty in such an arrangement. It has been suggested that professors of different sects would spend their time in attacking each other. But this they do already. They would be much less likely to attack in controversy gentlemen whom they knew, and saw every day, than if they only knew them as distant embodiments of the opinions they disliked.

Let us see if the Corporation has the wisdom to give a fair consideration to the plan suggested by Dr. Bellows.

LETTER FROM A DISTANT UNITARIAN TO HER PASTOR.

My dear Friend, — For the past six months, I have listened to more Calvinistic preaching than for twice the number of years, I think. The effect has been to lead me to a more careful examination of Unitarian views; which has resulted in confirming me more strongly than ever in their truth. The earnestness of Calvinists I like, and wish some of our ministers had more of it. But when they come to the vicarious atonement, *as they state it*, — the *underived* divinity of Christ, &c., — I never could follow.

It is somewhat singular, but true, that Calvinism and various doctrines — even to Catholicism — have been preached to me in private, by hours, by friends who wished to influence me; while Unitarianism was never presented to me in this way. Your preaching from the pulpit was solely instrumental, so far as human means were concerned, in teaching me Unitarianism, and convincing me of its truth.

For several months, the ministers who have been preaching here have staid at my brother's house. I go regularly to hear them preach, with the fair understanding that I *don't believe a word* of their peculiar views. Most of them have been quite intelligent and spiritual; and, as they don't often do other than give *practical* sermons, I have rather enjoyed them. To me, they appear more liberal than their sect in former years; but still they retain too much of the feeling, that a certain belief is alone saving.

I astonished one of these young divines, one evening, — as he was using his eloquence to bring me over to thinking as he did upon vicarious atonement, — by telling him that

I believed just as fully in the atonement as he did; that it was as real and precious to me: the only difference seemed to be, that he was determined to explain the *how;* which I did not think anybody wholly knew, or ever would know, in this world: that, to me, it seemed enough if we had faith that through Christ a perfect salvation was insured to all who accepted the terms, without trying to know precisely in what way we were saved. That a heretic should confront him with the accusation that he explained too much, — made too little mystery, — seemed a thing he had never dreamed of.

The same gentleman preached a sermon upon the Immutability of Christ, — commencing by the remark, that immutability was a *divine* attribute; and, from this, argued the *underived* divinity of Christ. After meeting, I told him that this was the most objectionable sermon I had heard from him — or, indeed, from any one — for a long time. He replied, "I think the argument was good: don't you?" "Oh, yes!" I said: "the argument was good enough, if you had had any ground to argue from." This was all pleasantly taken. I am very well acquainted with the young man, and am not afraid of being candid.

Very truly your friend.

ECCLESIASTICAL RECORD,

FROM JUNE TO JULY.

REV. S. R. CALTHORP, of Bridgeport, Conn., was ordained as pastor of the Second Congregational Society in Marblehead, June 5. Introductory prayer by Rev. Benjamin Huntoon, of Marblehead; selections from the Scriptures, by Rev. C. C. Shackford, of Lynn; sermon, by Rev. James Freeman Clarke,

of Boston; ordaining prayer, by Dr. Briggs, of Salem; charge to the pastor, by Dr. Stebbins, of Woburn; right hand of fellowship, by Rev. Edmund B. Willson, of Salem; address to the people, by Dr. Thompson, of Roxbury; concluding prayer, by Rev. Edwin M. Wheelock, of Dover, N.H.

Mr. James C. Parsons was ordained as pastor of the Independent Congregational Society at Waltham, June 6. Introductory prayer, by Rev. E. J. Young, of Newton Corner; selections from the Scriptures, by Rev. A. B. Fuller, of Watertown; sermon, by Rev. C. A. Bartol, of Boston; ordaining prayer, by Dr. Francis, of Cambridge; charge to the pastor, by Dr. Ellis, of Charlestown; right hand of fellowship, by Rev. G. Hepworth, of Boston; address to the people, by Rev. J. F. W. Ware, of Cambridgeport; concluding prayer, by Rev. S. A. Smith, of West Cambridge.

Parting services for Joguth Chunder Gangooly, the Christian Brahmin, were held in Rev. E. E. Hale's church on Sunday evening, June 10. Introductory prayer, by Rev. James Thurston, in whose family Mr. Gangooly at one time resided; prayer of dedication to the work of a Christian teacher, by Rev. Solon N. Bush, with whom also Mr. Gangooly resided; reading of the Scriptures, by Rev. James Freeman Clarke, Secretary of A. U. A.; address on India and India missions, by Dr. Ellis, of Charlestown; address to Gangooly, by Rev. S. H. Winkley; farewell remarks, by Mr. Gangooly.

Rev. I. M. Windsor, of Brooklyn, has, for the present, the charge of the church in Charleston, S.C.

Mr. J. F. Lovering, of Boston, has been invited to the pastorate of the Twelfth Congregational Society, as colleague with Dr. Barrett.

The corner-stone of the new church and vestry of Dr. Gannett's society, at the corner of Arlington and Boylston Streets, was laid with appropriate services, May 28.

PACKAGES OF TRACTS.

In order to promote the circulation of our Tracts, we have made packages of three kinds, each kind containing fifty tracts.

Package 1 contains fifty tracts, *illustrating and defending Christian Doctrine*, by Rev. Drs. Barrett, Dewey, Francis, Gilman, Palfrey, Carpenter, Ware, Walker, Channing, Peabody, Bellows, Gannett, Huntington, Miles, and Elliot.

Package 2 contains fifty tracts on the *Deity of Christ, Trinity and Unity, Depravity, Atonement, Reconciliation, Retribution, the Church*, &c., by Henry Ware, jun., Sewall, Lamson, Dewey, Walker, Channing, George Putnam, George Ripley, William Ware, George R. Noyes, Ephraim Peabody, A. P. Peabody, Bulfinch, Burnap, R. P. Stebbins, F. A. Farley, George E. Ellis, John Cordner, J. W. Thompson, Cazneau Palfrey, Bernard Whitman, C. W. Upham, &c.

Package 3 contain fifty tracts, *suitable for Sunday Reading*, on *Religious and Moral Subjects*, by Rev. Drs. Dewey, Walker, Greenwood, Chandler Robbins, A. P. Peabody, H. Ware, jun., F. H. Hedge, George E. Ellis, Samuel Osgood, F. A. Farley, George R. Noyes, and George W. Briggs; and by Samuel J. May, Caleb Stetson, R. C. Waterston, John Locke, T. B. Fox, C. T. Brooks, Augustus Woodbury, William R. Alger, Nathaniel Hall, A. A. Livermore, and Ed. H. Sears, &c.

Each package, containing fifty tracts, is sold at the merely nominal price of fifty cents. It is hoped that these packages will be ordered by our friends in all parts of the country. The postage on each package is fifty cents. By sending a dollar, a package will be sent, *post-paid.*

BOOKS RECEIVED

Since our last Notice.

Autobiographical Recollections, by the late Charles Robert Leslie. By TOM TAYLOR, Esq. Boston: Ticknor & Fields.

An entertaining book, containing anecdotes and reminiscences of such men as Cooke, Allston, Coleridge, Fuseli, Westmacott, Charles and Mary Lamb, West, Washington Irving, Walter Scott, Sir Joshua Reynolds, Flaxman, Lawrence, Canova, Chantrey, Wilkie, Mrs. Coutts, Lord Holland, Lord Egremont, Sydney Smith, Constable, Samuel Rogers, Stuart, Newton, Stothard, Sir George Beaumont, the Duke of Wellington, Lord Melbourne, Etty, Eastlake, Turner, John Howard Payne, Haydon, and Charles Matthews.

Memorials of Thomas Hood. In two volumes. Ticknor & Fields.

Something about this book hereafter.

Hase's Life of Jesus.

Since the article in our May number upon Hase's "Life of Jesus" was written, there has appeared an editorial in the "Independent," which seems to approve of the opinion expressed of this book in the "Religious Magazine," and to indorse the notion, that a gratuitous injury has been done to Christianity by its being translated. We have noticed a great difference of opinion on this point between different authorities; some thinking the book, on the whole, very much wanted, and others not. We now see the same opposition of opinion in the same journal; one writer in the "Independent" thinking it a necessary book for scholars, and another regarding its translation as an injury to Christianity. When doctors disagree thus with each other and with themselves, it is, perhaps, better for each one to read and judge independently.

Travels and Researches in Eastern Africa. By Rev. J. LEWIS KRAPF. Ticknor & Fields.

Discourses. By Rev. THOMAS L. HARRIS. Preached in England. New York: New-Church Publishing Association.

Truth and Life in Jesus. Sermons. By Rev. THOMAS L. HARRIS: Preached in Manchester. New York: New-Church Publishing Association. 1860.

To be noticed.

The Unitarian Church-Case in Cincinnati. Remarks of R. M. Corwine, and Opinion of Judge Collins. Cincinnati.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren."

ACKNOWLEDGMENTS.

1860.				
June	25.	From Rev. Dr. Newell's Society, Cambridge, for Monthly Journals		$40.00
„	„	„	Society in Pembroke, for Monthly Journals, additional	2.00
„	30.	„	scattered subscribers to Monthly Journal in June	61.92
July	3.	„	Rev. John Cordner, for books sold in Montreal	20.24
„	„	„	Mr. John R. Howard, to balance account	2.40
„	6.	„	a Lady in Roxbury, for India Mission	1.00
„	9.	„	Rev. S. Farrington's Society, Concord, N.H., as a donation	27.48
„	10.	„	a friend in the Mason-street Church, Brunswick, Me., as a donation	5.00
„	16.	„	J. K. Smith, Esq., Dublin, N.H., as fifth payment on life-membership	5.00
„	19.	„	Society in Westford, for Monthly Journals	11.46

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
William G. Babcock	Cambridgeport.
Geo. Bradburn	Athol.
Caleb Davis Bradlee	35, Hollis Street, Boston.
Gilbert Cummings.	330, Washington Street, Boston.
C. A. Cutter	Cambridge.
F. L. Capen	Care of Barnard Capen, Esq., Boston.
William Cushing	Clinton.
T. P. Doggett	Bedford.
Benjamin Huntoon	Marblehead.
William H. Knapp	Boston.*
Thomas S. Lathrop	Boston.*
Francis Le Baron	Worcester.
Henry L. Myrick	West Cambridge.
George Osgood	Montague.
D. C. M. Potter	Mattapoisett.
J. Mills Peirce	Cambridge.
Thomas H. Pons	Boston.*
James Richardson	Boston.*
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
A. S. Ryder	Hubbardston.
John Savary	Cambridge.
William H. Savary	Cambridge.
Edward Stone	Framingham.
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E. Vitalis Scherb	Boston.*
George W. Stacy	Milford.
Loammi G. Ware	Boston.*
John D. Wells	Cambridge.
Daniel S. Whitney	Southborough.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.

THE

MONTHLY JOURNAL.

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AN ADDRESS,

Delivered in the South Congregational Church, Boston, on Sunday evening, June 10, 1860, *on occasion of the return of* JOGUTH CHUNDER (*baptized* PHILIP) GANGOOLY, *the Brahman convert, to his mission, as a Christian Evangelist, in India.*

[The following address has been kindly furnished us by Rev. Dr. ELLIS for publication. The address by Mr. Gangooly himself has been already published in the newspapers. Some of the Orthodox papers have amused themselves by sneering at the fact of this young Hindoo having relinquished home and friends for Christ's sake, because he followed not with them. Like the disciples, they will one day say to their Master, "We saw one casting out devils in thy name, and we forbade him, because he followed not with us." What the Master will answer, we can easily imagine. — EDITOR.]

SOME of you, doubtless, share with me the feeling, that it would have been in keeping with our earliest associations with the mission of our Christian brother from Asia, if these services of formal parting with him had been observed in the same church where we made our first acquaintance with him. It was in the place of worship of the Second Church, two years ago, that the eyes and the feelings of

many of us were first engaged by the startling appearance before us of one whose complexion and form and history and objects were matters of equal surprise and interest. The American Unitarian Association was, at the time, holding its annual meetings. Addresses of a peculiarly vigorous, able, and scholarly character had been delivered by some of our most eloquent and earnest ministers. The walls were packed to suffocation by a crowded audience; and hundreds had gone from the doors, unable to gain an entrance. The recess back of the pulpit, and the steps and the area in front, were occupied by officers of the Association, by ministers and distinguished laymen. At a moment when the healthful excitement of that remarkable meeting was at its highest point, there was observed a stir by the door from the retiring-room, near the pulpit; and a stranger to every one in that assembly — a stranger in name, in aspect, and in all the phenomena that attended him — was presented before us on the platform. He was soon announced to us as a Brahman youth from India, a convert to the Christian faith, and especially to that form of it accepted by those there assembled as coming nearest to its original substance and simplicity as given by the Master. He had been baptized in Calcutta by the missionary of the Association resident there. He had come to this country to observe and learn; to bring his mind under the influences and the discipline of the gospel; to share the sympathies of fellow-believers; and to fit himself, in all practicable ways, for Christian service to his own people on his return to India. He stood before us with his slender and fragile form, with his thoughtful eye turned piercingly upon the assembly; his Asiatic hue, his isolation from home and friends, and the faith and purpose of his long errand, leaving us all to think some rapid thoughts about him before he had opened his lips. We have all one

human heart, as the poet has told us, and as the Giver of our hearts often makes us feel. But that heart, in each of us, has sometimes to work out its own processes, easy or difficult; and to overlook alienating circumstances, and to discover reconciling elements, before it discerns its own kindred hearts under the unwonted aspects of the human brotherhood.

It so happened, that, as I gazed upon our strange visitor, he stood in the line of vision between my eye and the massive form crowned by the ponderous head of our honored and venerable Chief-Justice. Here were two children of God, two disciples of Christ, fellow-believers, — each of them the complement of the other in the divided endowments and conditions of humanity. I had my own thoughts then about the scene, and all its conditions and suggestions: but I will not trouble you with them; for doubtless you had yours, which perhaps were better.

The stranger had that very hour landed at one of our wharves from the vessel in which he had sailed directly from his home on the other side of the earth. Since then, many of us have seen and heard him often. We have formed some acquaintance with the peculiarities of his nature and idiosyncrasy. We have noticed in him the tokens of genius; the Oriental mind and heart manifesting, in a remarkable degree, their especial points, their richest gifts. We have been amazed at his power of self-adaptation to most novel and uncongenial circumstances. We feared that harm might befall him; that home-sickness might dishearten him; that our wintry chills or our fickle climate might prostrate him; that some disaster by land or water, as he travelled over this careless country of ours, might maim or kill him. We rejoice in his present safety. We are grateful to the good Providence which has guarded him in his strange way. He has seen and enjoyed much.

He has travelled far, and made many friends; and has served as a most efficient agent in quickening Christian sympathies towards distant objects, and in helping us to realize both the facilities and the difficulties which attend some of the needful steps in fulfilling the Saviour's great commission for bringing the whole world to the knowledge of his gospel. He has been under the domestic influence of some who have exercised towards him all that hospitality and friendliness can do, short as they must have come of meeting the yearnings of that renewed heart, whose homeward throbbings have been answered by a mother's bewildered but unbroken love across two oceans. He has found those who have offered and have tried to superintend his studies: but he has proved, as we might have expected, an unsystematic and a hap-hazard pupil; learning in his own way a great deal notwithstanding, and paying his teachers, in what he taught them, a full equivalent. What is to come of this dislocated life, this broken history, this providential interpolation of his career, we know not. We hardly dare to imagine, we certainly cannot plan, his future. But we are here to bless him; and, if God will accept the offering, to consecrate him to a holy and an arduous work.

It is a somewhat noteworthy fact, that the only two converts in India to the Christian faith, who, after throwing aside the thraldom of their high caste and bursting the strong fetters of their ancient superstition, have had the zeal to travel far from their homes to study our religion under its most favorable aspects, have both reached what are called Unitarian views of Christianity. One of these converts is our present friend, Mr. Gangooly; and he sought for his fuller Christian training here in America. He was preceded, thirty years ago, by a most remarkable and highly distinguished and excellent man, who went on

the same mission to the Unitarians of England, — the Rajah Ram Mohun Roy. He had acquired profound learning in the study of the bewildering, and for the most part unprofitable, literature of his own religion. He first distinguished himself at home by taking a fearless stand against the practical abominations and the gross superstitions connected with that religion. He made selections of the best materials of a devotional and preceptive sort in the Sanscrit books, translated them into the vernacular, printed them at his own expense, and, in spite of great odium from his friends, family, and countrymen, circulated them widely; and even organized a weekly meeting for worship and instruction on this basis. He afterwards made a selection, from the New Testament, of "The Precepts of Jesus," by which he hoped to draw his countrymen to the position which he had himself reached; as essentially, in conviction, purpose of heart, and method of life, a disciple of our own Lord and Saviour. He went to England in 1831, and attracted the warm regard of many friends, who looked to him as raised up by Providence as the symbol, if not the agent, of a mighty work. He found and exercised peculiar sympathy among the English Unitarians, into whose views of Christian truth he entered with the most earnest zeal and interest. It was his purpose to lay plans and to perfect measures by which he might be instrumental in planting the pure gospel in India. To the profound grief of those who had connected great hopes with his life and aims, he sickened and died at Stapleton, near Bristol, Oct. 27, 1833. A eulogistic discourse was pronounced upon him by Rev. Dr. Carpenter of Bristol. Dr. Jerrard, Principal of Bristol College, and an intimate friend of the Rajah, testified on his personal knowledge to the explicit avowal of belief made by him in the especial divine commission of Jesus Christ and in the reality of the Christian

miracles. The Abbé Gregoire of France passed a beautiful tribute upon him. It is a curious fact, that a Scotch Baptist missionary (Mr. William Adam), who attempted to convert the Rajah to Trinitarianism, was himself converted by the Hindoo to Unitarianism. Would that sectarian prejudice might so far relax as to allow the facts in this case to be fairly estimated for what they really signify!

The way in which we have proceeded with or treated our second convert from such a far distance is worthy of a moment's notice. It has been characteristic of — what shall we call it? Our lack of sectarian art and skill? our general lukewarmness, arising from our many individualities? or shall we rather say, of our general way of waiting on Providence, where others, who say a great deal more about providential leadings, try all sort of schemes and devices of their own? But, to whatever cause we assign it, we certainly have not turned to any great demonstrative objects or results the conversion to our faith, and the visit among us, of this born priest of Brahma. The great missionary agency in our country, — the American Board, — which has sent scores of laborers and millions of dollars to Heathen lands, has never had a single convert to the Calvinistic form of Christianity to come here as the first-fruits of its earnest work. Almost any other denomination of Christians, except our own, would have coined this young convert into his weight in gold for the mission treasury. They would have made him a boast, a trophy, and a most profitable pleader. They would have shown him as a spectacle on platforms at anniversary meetings, and carried him over the country on appointments at which crowds should have been summoned. They would have drilled him into the most effective way of presenting and describing Heathenism, and exciting pity for the lost souls of millions of God's children, and

working upon the sensibilities of women, and picking up the pence of children, on the theory that the gift of God can be secured by money. What sensations, my friends, would other and more zealous fellowships of Christians have awakened by a skilful use of the resources of speech, of strange knowledge, of personal history, and of spiritual experience, represented by that young Asiatic! They would have known how to turn every moment of his two years' visit to an account of extreme value to the projects and methods identified in their way of thinking with the cause of Christ and the salvation of men.

As for ourselves, let us frankly confess it, we hardly knew at first what to do with our friend. We looked at each other, and asked embarrassing questions. We inquired of the officers of the Unitarian Association how the prize was to be disposed of. In fact, we were sorely puzzled to decide at first what was the wise and good course toward him and for him; what was best for himself, best for the high and serious interests of which he stood an almost dumb, though so eloquent a pleader. Happily, he very soon settled all such questions for us by adopting his own will and plan as his main guides. He has been a keen and intelligent observer. Many of us have heard his fresh and pointed extempore addresses with profound interest, and have read his letters, enriched with exquisite Orientalisms, — gems of the heart and the fancy. With the help of his own questions, and his instantaneous intelligence in interpreting the answers to them, he has been able to obtain a tolerably clear idea of the state of religion among us, as represented by our contending sects, and schools of sects. The gathering of such information as he has craved from the various sources open to him must have seemed to him, and indeed have been to him, very much what would have been to us an attempt to get at all the original plans and

elements and working details of the uncompleted Tower of Babel by consulting all the workmen, after they had been scattered in every direction and had had their speech confused. It has been with no little difficulty that he has come to an understanding of the actual composition of our own Unitarian fellowship, — if fellowship it be, — whose right and left wings, so called, might rather be compared to oars on either side of a row-boat; which, though they might work together, are apt to rival each other in keeping the boat stationary, and splashing the water by rowing, the one forward, and the other backward. But our friend seems to have interpreted wisely what perplexes even some of us.

All of us, however, who have seen or heard much of him while among us, must have satisfied ourselves that his mind and heart had been under influences at home which but a very few of his own countrymen have shared; and that he had pursued processes of thought, and reached results, which dispose essentially of all the great religious themes to an individual soul. He had been from his earliest years a heretic in mind, and a rebel at heart, as concerns the poor idolatries of his people. He tried, as do all incipient and devout heretics, to resist his innate tendency to rebellion by an overweening and excessive scrupulosity of observance.

But in vain. Providence had him in training, we hope, for something far better. His first efforts for spiritual freedom were rewarded by spiritual vision. His first service of gratitude for his own deliverance was in some humble but very painstaking and severe efforts to enlighten the minds and to regulate the lives of a few young friends. To them he is now about to return; visiting, on his homeward way, our English brethren. He chooses the missionary field where Providence shall find him work and

materials, and show him the way. We venture to believe that God has already ordained him. We will now consider, briefly, the present conditions of his missionary work.

It is to be freely admitted, that the views of intelligent Christians, of all denominations, of the motive-spring, the aim and method, of all missionary enterprises among the Heathen, have been greatly modified within the period of practical effort in that direction. This change of views, very marked in its effects, and destined to have an increasing influence, has resulted, in part, from the trial of experiments, but more from very important changes in the creeds or doctrinal theories of Christians. When modern missionary enterprises were first commended to the zeal of Christians, it was distinctly on the ground that an actual *knowledge* and *acceptance* of the gospel of Christ was the sole condition on which God would grant salvation to any human being. The Heathen were already lost, condemned. Only as many of them as could be brought to the saving knowledge of Christ could be snatched as brands from the burning. Whatever views or beliefs they might have as religions of their own; however blindly yet sincerely they might practise their religious rites; however costly or fearful the sacrifices of feeling and property, beyond all Christian exactions, they might bear in loyalty to their poor superstitions, — it was all of no avail. The mark of hell was upon them. Its doom was passed upon their souls. I myself heard a returned missionary of the American Board, from Madras, say, in a platform-speech in this city, that, in a vision of the night (it is a mercy it was not a day-vision), he saw a phalanx of the Heathen, a mile wide and three miles long, steadily marching on and tumbling into the jaws of the pit, while the places of those who fell in were filled up by those who came into the rear of the fear-

ful procession. The editor of the Orthodox paper which recorded the speech, in his comments upon it, exalting the earnest eloquence of the missionary, said the old man pleaded and spoke "as if he had had a fire in his bones." I could not help wishing that he might, *for a moment at least*, have had a fire in his bones, that he might realize the force of his dreadful rhetoric, in ascribing to the God and Father of our Lord Jesus Christ an immolating vengeance which Sheva, the Destroyer, could not match. Probably no intelligent Christian missionary of any creed, who could gain a hearing in this city, would venture now to appeal to the Christian sympathy and generosity of his audience by so shocking a draft upon the horrible. The object then was to quicken the zeal and to draw forth the contributions of Christians, in order that the Heathen might be rescued by the handful from the perdition that ingulfed millions; one only agency — that of the missionary — being charged with the whole administration of the mercy and the justice of God. But, even under the force of these awful and harrowing appeals, the amount of money contributed for the missionary cause, by those who in creed and doctrine seemed to indorse the appeals, was never sufficient to prove the slightest approach to conviction, that money alone *could* save the Heathen, and that money *would* save them; for the sum contributed annually by all the Orthodox Christians over our whole land, from their comforts and luxuries, to the missionary cause, has never reached the amount needed to erect, and carry on for one year, a single theatre in either of our great cities. *Faith* does not always certify to a *conviction*.

But commerce, enterprise, and travel have brought Heathen lands and Heathen people to our real knowledge. Probably within these crowded walls there are persons who have visited, and even resided in, India, China, Arabia,

Turkey, and the Pacific Isles. Common-sense processes of thought have led us to ask very plain questions, both of theologians and of laymen, in view of the millions and millions of the children of God in Heathen lands. It is a hard matter to doom them to eternal woe for not having our gospel. I might read you many extracts from recent religious literature, and from Orthodox volumes too, which retract the old and shocking views once preached on this point.* The advanced minds among all our Christian de-

* The following passage came under my notice after I had written as above. It is from a very striking essay on "the National Church" of England, by one of its divines, — the Rev. Dr. H. B. Wilson, Vicar of Great Staughton, Hunts. The essay forms one of the series of seven in that most honest, able, and significant volume which has come from the English Church, for the last half-century, entitled, somewhat blindly, "Essays and Reviews." London: 1860.

"The sceptical movements in this generation are the result of observation and thought, not of passion. Things come to the knowledge of almost all persons, which were unknown a generation ago, even to the well-informed. Thus the popular knowledge, at that time, of the surface of the earth, and of the populations which cover it, was extremely incomplete. In our own boyhood, the world, as known to the ancients, was nearly all which was known to ourselves. We have recently become acquainted, intimate, with the teeming regions of the Far East; and with empires, Pagan or even Atheistic, of which the origin runs far back beyond the historic records of Judæa or of the West, and which were more populous than all Christendom now is for many ages before the Christian era. Not any book-learning, not any proud exaltation of reason, not any dreamy German metaphysics, not any minute and captious biblical criticism, suggest questions to those who on Sundays hear the reading and exposition of the Scriptures as they were expounded to our forefathers, and on Monday peruse the news of a world of which our forefathers little dreamed, — descriptions of great nations, in some senses barbarous compared with ourselves, but composed of men of flesh and blood like our own; of like passions; marrying and domestic; congregating in great cities; buying and selling, and getting gain; agriculturists, merchants, manufacturers; making wars, establishing dynasties; falling down before objects of worship, constituting priesthoods, binding themselves by oaths, honoring the dead. In what relation does the gospel stand to these millions? Is there any trace on the face of its

nominations have, I believe, reached, and now rest in, this conviction, so accordant with our belief concerning the God and Father of all, — that, so far as the great principles of the divine government announced in the gospel are concerned, we feel that we should be as safe in standing in our lot among the Heathens as among Christians. Indeed, for all the advantage we have of a purer faith, let us remember our subjection to a severer law, and our duty of a fuller obedience.

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records, that it even contemplated their existence? We are told, that to know and believe in Jesus Christ, is, in some sense, necessary to salvation. It has not been given to these. Are they, will they be hereafter, the worse off for their ignorance? As to abstruse points of doctrine concerning the Divine Nature itself, those subjects may be thought to lie beyond the range of our faculties. If one says 'Ay,' no other is entitled to say 'No' to his 'Ay.' If one says 'No,' no one is entitled to say 'Ay' to his 'No.' Besides, the best approximative illustrations of those doctrines must be sought in metaphysical conceptions, of which few are capable; and in the history of old controversies, with which fewer still are acquainted. But, with respect to the moral treatment of his creatures by Almighty God, all men, in different degrees, are able to be judges of the representations made of it, by reason of the moral sense which he has given them. As to the necessity of faith in a Saviour to these peoples, when they could never have had it, no one, upon reflection, can believe in any such thing: doubtless they will be equitably dealt with. And, when we hear fine distinctions drawn between covenanted and uncovenanted mercies, it seems either to be a distinction without a difference, or to amount to a denial of the broad and equal justice of the Supreme Being. We cannot be content to wrap this question up, and leave it for a mystery, as to what shall become of those myriads upon myriads of non-Christian races. First, if our traditions tell us that they are involved in the curse and perdition of Adam, and may justly be punished hereafter, individually, for his transgression, — not having been extricated from it by saving faith, — we are disposed to think that our traditions cannot herein fairly declare to us the words and inferences from Scripture: but if, on examination, it should turn out that they have, we must say that the authors of the scriptural books have in those matters represented to us their own inadequate conceptions, and not the mind of the Spirit of God; for we must conclude with the apostle, 'Yea, let God be true, and every man a liar.'"

The motive impulse for missionary enterprise must be different henceforward from what it was when it appealed in behalf of the Heathen as doomed merely because they were Heathen. Our new motive may be a stronger and a better one, intelligent and wise, — one which we can venture to present with all the earnestness of conviction in the light of God's love, and the truth as it is in Jesus. One of the main, the most substantial and well-assured, blessings of the Christian faith is in its mighty power of a "leaven," to work through all the essential influences and agencies which affect the life of a people. Leaving the infinite justice of the Divine Parent of all the human race — the God of the Gentiles as well as of the Jews — to dispose all the retributive allotments of the future life for all, we need not give a single thought to the supposed "doom of the Heathen." We certainly need not seek our motive for the missionary enterprise, nor any excitement for our zeal in it, from that quarter. "The life that now is," with all its stern and hopeful conditions, demands, throughout Christendom and Heathendom alike, the renewing work of the gospel.

There are two very different sources of information, and two very different estimates of the results, in connection with missionary efforts in foreign lands. One of these is from missionaries themselves, who write from the scenes of their labors, or come home and report of their work: the other is from travellers, merchants, and the masters of vessels, who have lived and trafficked abroad, or have wandered only for curiosity. We must allow in all candor for the different points of view from which these two classes of witnesses draw, and then announce, their opinions; and we must remember the possible bias under which each of them may testify. But these allowances will go only a little way towards harmonizing their state-

ments. The missionary has gone forth from his home under the impulse of an earnest zeal, and perhaps with a theological creed which cramps his own natural exercise of thought and feeling, and substitutes a dogmatic test for a more practical standard of judgment. He is under pay from the Christian benevolence administered by a distant corporation. Perhaps his own ability and fidelity will be estimated at home by the accounts which he can send of his success of a sort to gratify the expectations of his supporters. He has a most difficult field of labor amid various discouragements and peculiar temptations. If he really believe that each individual person whom he can bring to baptism, or can indoctrinate into any thing like a response to his technical system of theology, is rescued from doom, and sealed with the election of God, the very difficulty of bringing about even that result, inadequate as the result is in our eyes, would cheer him with the success of accomplishing it, and he would report himself at home accordingly. Then, too, many wise and good men in foreign fields, having satisfied themselves of the exacting conditions under which final and very distant success is to be gained, are also wise enough to discern that all the first steps are the severest and the least rewarding in what they can show for themselves, and that any progress here is real triumph. So reports come home from foreign missionaries, which, up to the present time, have kept alive the interest and the generosity of the supporters of the cause here; though there are now symptoms of a failing sympathy. Most missionaries, however, represent the whole work as rewarding and flourishing. But when we ask of the other class of witnesses referred to — of seamen, of commercial residents, and pleasure tourists — about the results of missionary labor among the Heathen, the testimony is quite unlike that of the missionaries. For in-

stance, as the mission to the Sandwich Islands has stood so prominently in the pride and the affections of the supporters of it, we may well take that as a test example. I asked in free conversation of Mr. Bingham, — the father and Nestor of that mission, — when he was a guest at my own house, whether he thought that the work of Christian civilization had obtained such a footing there, that it would be steadfast and progressive if every foreigner, minister, teacher, or merchant, should, from this day forward, desert the place; leaving, however, all the materials of art and culture, books, printing-presses, &c., behind them, and committing the future fortunes of the islanders to their own keeping. Mr. Bingham answered decidedly, that he thought the work already done would stand, and would go on prosperously. I put the same question to a merchant who had long resided there, — a man on whose judgment and integrity I would rely on every subject; and he answered as decidedly, that every thing would at once decline, and sink into absolute decay and ruin. So different are the judgments of two classes of men.

Of course, the missionaries say that the merchants and travellers are biased, because they abuse the natives, or find that the missionaries interfere with their interest, their pleasures, or their vices; but the same reflections of personal bias and self-interest may be cast back upon the missionaries.

Missionary experience has abundantly illustrated this truth, — that there are two very distinct elements of influence and power united in the Christian religion, constituting its eminence and glory above all other religions, and insuring for it a predominant sway and a final triumph. These two signal forces of the gospel are, first, a pure and elevated theology, — high truth about all that relates to the Divine Being, his nature, attributes, and government;

and, second, a humane spirit, fostering all the charities and virtues, and linking itself with civilization, refinement, art, culture, and material thrift and prosperity. The same missionary experience, which has exhibited in noble demonstration these two joint forces of the gospel, has also proved that the real gospel-work among the Heathen is to be done primarily by its civilizing, humanizing agencies. The theology of the gospel is to be introduced through its humanity. Its theological elements lie in the realm of ideas, — tasking the intellect, requiring thought. When the divinity of the gospel is brought into collision with the superstitions of Heathenism, and with those speculative conceits and devices which underlie all the myths and legends and traditions and beliefs of the world's unbaptized religions, the votaries of those religions always stand upon their dignity. They will loyally defend their speculative creeds. They are ready to compare their gods with our God. They will match our Bible miracles with some of their own, far surpassing ours in the mere element of marvel. They have their trinities and their theophanies, their inspirations and their incarnations, their oracles and their sacrifices. The consequence is, — as has been over and over again illustrated, — that, if Christian missionaries begin their work among the Heathen on the side of theology, they can do but little. Our own Indian apostle (Eliot) has left in his papers evidence of the ingenuity and the casuistry with which his intractable pupils tried to puzzle him. They asked him, for instance, "whether the Devil or man was made first." — "If a man should be enclosed in iron a foot thick, and thrown into the fire, what would become of his soul? could it get out?" — "Why does not God give all men good hearts?" — "Why does not God kill the Devil?" The good old pastor was willing to regard these questionings "as part of the whiten-

ings of the harvest;" but his faith was strong. It is, I believe, the common experience of all our most intelligent modern missionaries, that it is nearly profitless to debate questions of speculative theology with common Heathen minds. The humanity of the gospel is its element of power for the Heathen.

Here, then, we find the new motive, the experimental purpose, which henceforward is to inspire and guide all missionary enterprise. The gospel is to supply that motive; and it is to be eminently, in its inspiration and in its method, a Christian motive: but it is to be drawn from the humane, and not from the theological, side of the gospel. Civilization, in our sense of the term, is to be the great practical agency employed. The evangelizing of the Heathen does not depend upon a translating of the whole Bible into their own tongues, nor upon their indoctrination into schemes of systematic theology. Their hearts must be opened and aired and penetrated and furnished with the sentiments and the sweet culture and the refining graces of pure religion, as it is displayed in our household life. Even the ground must be cultivated in a Christian way, with Christian implements and Christian intelligence, before those who live on what grows from it can be Christians.

Those of us who have conversed freely and frequently with our friend here have gathered from him abundant confirmation of the view which common sense and our own previous sources of knowledge had commended to us. No one of us has heard from his lips a single sentence derogatory of the missionaries, as respects their sincerity and earnestness, except in so far as he has challenged the false statements that may have found credence or repetition from some of them about the natives of India throwing themselves to be crushed under the car of Joggernauth, and about mothers throwing their children into the Ganges.

He has borne testimony alike to the stern conditions under which the missionaries must labor, and to the all-sacrificing zeal by which these conditions are accepted by some of them; but he has also, with a simple directness and an irresistible power of frank speech illustrating his own experience, and abundantly confirmed by his converse with many of his countrymen whose faith in their own religion is gone, — but whom the gospel, in the shape in which it is offered to them, has not reached, — testified to us of the utter and manifest impotency of "orthodoxy" for the great missionary work in India. He tells us that the great mass of those who have outgrown and cast off the superstitions under which they were born and trained, and who have had opportunities for accepting what passes for the Christian religion, still stand outside of it, and will so stand, because the very experiences and processes of their intellectual, moral, and spiritual life — which, by severe and painful and lacerating agencies, have enfranchised and made vigorous the elements of their higher nature — are exercised only through their old aches when they are mystified by the doctrine of the Trinity, and its related corruptions of the simplicity of the gospel. Our friend here, seeing that simplicity of the gospel by the light of a renewed heart, and without any metaphysical obscurity of a taught creed, recognizes its divine power to renew the hearts of his countrymen, and to purify and bless and invigorate the springs of human life in his fair but melancholy land.

What, then, is the field into which we are about to send our Asiatic brother, consecrated to a Christian work? and what are the conditions and the prospects under which he is to labor? He knows more about those serious questions than we can tell him. The scenes and circumstances of his chosen service are plainly drawn out in his mind.

All that we can do for him is to cheer his heart in this our last interview with him, and to follow him with our sympathies and prayers so long as he lives and toils. His chosen field is his own native land, to us so dreamy and distant and strange; to him so real and familiar, and yet so sad, as he looks upon it with his illumined eye. He is going home; but it is as a stranger to his own kith and kin. He has a mother: she can and will make for him garments, as Hannah did for her son; but she cannot offer for him such prayers as Hannah offered for Samuel, as a chosen servant of the most high God. A veil hangs between him and her, through which he can see, but she cannot. He has cut himself from the sympathy or recognition of the members of his own proud caste of Brahmans. In some regions, remote from English espionage, he would be at once sacrificed by his own people. He will be treated but coldly by other Christian missionaries of Trinitarian creeds. To whom, then, does he belong, in nation or in faith? He belongs to Christ as a disciple, to us as a brother in Christ.

Yet he will have friends, helpers, a sphere of useful and congenial service; objects of profound interest to his heart and mind. The way in which he was brought to the light, and the training through which he has himself passed, will be of inexpressible service in leading, cheering, and saving others. He will return to his friend who gave him, in baptism, the Christian name of Philip, — our faithful missionary, Mr. Dall; and perhaps it will well repay the visit here of his convert, only that he might go back to tell Mr. Dall that we are growing more and more to appreciate his sacrifices and efforts, and his claim on our sympathies and prayers, as we better understand the obstacles and discouragements amid which he performs his labors. Mr. Gangooly will rejoin Mr. Dall, and work perhaps apart,

though under his advice and counsel. More than this. I gather from conversation with many friends — our own business-men and others — who have resided in Bombay, Madras, and Calcutta, that there are many, very many, intelligent natives for whom Mr. Gangooly is peculiarly adapted to render most important religious services. My informants tell me, that, when intelligent men of any age work their way out of the doting superstitions and the poor conceits of their native religion, they are very apt to become reckless and godless in their lives; to become merely Deists of the lowest style, or even Atheists. The form in which Christianity is presented to them under the Orthodox, Trinitarian scheme, is unsatisfactory. There are elements in the scheme too nearly resembling some points in the religion which they have abandoned. It may be that some of these will welcome our friend with all that is earnest in the gratitude of hearts rescued from ungodly self-abandonment. He tells us, indeed, that he would have been numbered among them, one of them, had it not been for those profound yet simple, those evangelical and reasonable, views of the gospel which we call Liberal views.

There are in India one hundred and fifty millions of subjects of the crown of Great Britain. Since the recent mutiny in the Sepoy Army, a wiser spirit is guiding affairs. Schools, colleges, and churches, and all the agencies of high civilization, are there engaged in refining and elevating life. There is room there and service for our brother. We look on far, and we see but dimly the results which are to flow from the half-romantic, half-practical associations which we connect with his mission here and his mission there; but we will believe and trust where we cannot plan nor see nor forecaste results. Let him go under God's guidance, and let the Spirit catch him up as it did another Philip.

WESTERN TOUR.

ANTIOCH COLLEGE. — PITTSBURG. — MEADVILLE.

ANTIOCH.

ANTIOCH COLLEGE is only about three hours from Cincinnati by rail. Leaving the Queen City at seven on Tuesday morning, we reached, at ten o'clock, the scene already made famous through the labors of Horace Mann. Here we found Dr. Bellows ; Rev. Nathaniel Hall, of Dorchester; Father Taylor; Mr. Artemas Carter, of Chicago; Dr. Hosmer; Mr. Hosea, of Cincinnati; John Phillips; and other old friends of the institution.

On Commencement Day, we heard the parts of twenty-eight graduates; of whom a number were young ladies. All the parts were instinct with moral life and earnest purpose. The soul of Horace Mann could be traced through all. These young men and women contemplated life as a scene of duty, where responsibilities awaited them, great laws were to be obeyed, and a grave work to be done. Not a tone or word approaching to frivolity fell from their lips. The young girls, with fair, flowing locks, with light, floating, summer dresses, with modest self-possession, sweet and hopeful as a summer's morning, gave a very graceful variety to the aspect of the Commencement platform.

President Hill is a providential man. He is the fore-ordained successor of Horace Mann. He could not have done the work which was done by the first president; nor could the great founder of Antioch do what Thomas Hill seems about to accomplish. His qualities were given him, and his mind was trained, in reference to his present position. He has thorough culture, precise knowledge, a first-

class position among scholars, and yet has none of the pedantry, formalism, or narrowness, which are apt to infest the scholar's mind, and which would be a great injury in his present position. He is simple, natural, and free. A man of science, yet placing religion before science; a liberal Christian, but earnest in holding the essential doctrines of grace; rational without rationalism; seeing the grand revelations of God in Nature, without confounding Nature and Christianity, — he is now placed where he will be able to do a great work for Christianity and for mankind. When, after his baccalaureate address to the graduating class, he turned to Father Taylor, who sat near, and asked him if he would not say a few words of farewell and of blessing to those young people, he showed the simplicity which adapts him so admirably to meet the wants of the Western people. If the President of Harvard University had done such a thing, the roof of the building would possibly have come down in sheer astonishment at so unusual a proceeding. But there is no red tape at Antioch to be terrified at President Hill's straightforward manners. He is truly paternal and affectionate, and the young people already love him as much as they revere and honor him.

Since my return from Antioch, I have been twice asked as to the expediency of sending young men there from New England, rather than to Cambridge. Much depends on the character of the individual and upon other circumstances. But my answer to the general question is this: If I wished for a young man the best opportunity of large culture, varied instruction, and facility of study; or if I wished for him the society of the most cultivated and polished companions, — I would send him to Cambridge. But if I wished to have him graduate with an earnest purpose, with a sight of life and its duties, with a clear idea

of what he meant to do and to be in the world; and to have the society of earnest companions, who were determined to prepare themselves faithfully for serious work, — then I would wish him to go to Antioch.

When you listen to Commencement parts at Cambridge, you hear masterly academic discussions of certain subjects; but they are *exercises*, — feats of mental gymnastics. They indicate nothing, in most cases, of the character or the convictions of the speakers. But, when you have heard the parts at Antioch, you feel that you have the *confession of faith* of these young men and women. This is not a literary exercise, to be laid aside and forgotten to-morrow: this is the programme of their life.

Part of the reason of this difference was expressed by one who said, "The young men at Cambridge are *sent* to college: at Antioch, they *go* to College." They go to Antioch by a personal choice, and often with great personal sacrifice. They know what they want, and they go to Antioch to get that want supplied. They cannot afford to waste the time, or trifle with the opportunities, which have cost them so much.

Some people fear the consequences of having young men and young women taught together in the same college; but these fears are removed by a short observation of the practical working of the system. Is it thought improper and dangerous for young men and young girls to study and recite together? So, in Eastern countries, it is thought improper and dangerous for the faces of women to be seen in the street; so, by the Quakers and Methodists, it is thought improper and dangerous for women and men to sit together at church. But as no one in our cities perceives any harm in the unveiled face, and no one in our churches finds any evil to come from men and women sitting in the same pews; so no one at Antioch observes any

bad consequences to arise from this communion of the sexes in study. It has been supposed that the young folks would spend their time in flirting and in love-making; but the purpose of study for which they meet prevents them from thinking of these things. They are too busy with their studies to flirt. They look at each other, not in the misty light of fanciful attraction, but in the plain and commonplace relation of fellow-students, — reciting algebra, Virgil, and Horace in common, making common blunders in Greek, and equally bothered and perplexed by conic sections. There is little opportunity here for the growth of dreams and imaginative attachments; while the relation of sex to sex tends to soften and refine, to prevent rude language and gross behavior, and to make them act and feel like gentlemen and ladies, not like boys and girls.

And so farewell to Antioch, with good wishes for it. May our men of wealth consider whether they cannot make a good investment by gifts to its library, by donations to its scientific and philosophic apparatus, or by endowing new professorships in this young and growing institution!

PITTSBURG.

The history of Unitarianism at Pittsburg has been discouraging. The Unitarian society there was founded, and long kept alive, by the faithful and devoted efforts of a few earnest Unitarians, mostly of the English school. Among these, we must especially record the venerable name of Benjamin Bakewell. Every sect has its saints; and he was one of the saints of Unitarianism. His manner, always sweet and calm, denoted a mind self-possessed, but self-forgetting. He was one to whom life was "a task of duty to be done;" whose religion was gratitude and obedience; whose Christianity was in doing good to all men as he had

opportunity. To me, by mental constitution and by clearest conviction wholly opposed to the materialism and necessarianism of Priestley, it has been a useful lesson to meet with men — disciples of Priestley, and sharing his philosophical opinions — whose lives had become a perfect expression of benevolence to man, and obedience to God. Such a one was Benjamin Bakewell. He felt it his duty to maintain his Unitarian convictions, whether men would hear or whether they would forbear. He supported the Unitarian Church almost alone. Success or failure was not the question. It was his business to support the church, not to make it succeed. He owed it to the truth to do so; and he did it.

It is sad to think how poorly his efforts were supported. The Unitarian ministers who were sent out to Pittsburg seemed to be selected on no principle; except, perhaps, that they were men who were willing to take a Western journey. None of them were fitted to the place or the work, — some because they had no intention of remaining, and their hearts were elsewhere; some because they were not fitted for the hard, rough work which could alone avail in a place like Pittsburg. The religion of Pittsburg is in a permanent state of intermittent fever. During part of the year, Pittsburg is devoted to excessive money-making; during another part, to excessive party-giving, theatre-going, and the like amusements; during another part, to excessive going to meeting, and a multiplication of religious exercises. The apostle who rebuked the lukewarm religion of the Laodiceans might be better satisfied with that of Pittsburg: it is cold *and* hot. But this makes it a difficult place for the Unitarian system to succeed in.

Nevertheless, Unitarianism is very much needed in Pittsburg. There are thousands there who can never have any faith in God, Christ, man, or themselves, unless they

become Unitarians; that is, they must be brought to Christ by some form of theology other than Orthodoxy. They do not go to church; or, if they go, they hear nothing and care for nothing. They are growing hard and cold and dead in their souls for want of religion. Without God, men grow worldly, sensual, misanthropic, indifferent to life, or without any inward peace or comfort in living. But no common presentation of Unitarianism will do them any good. No dead theology will bring the dead to life. Only some man whose heart is on fire with the love of God and of souls; who is emancipated from all formalism, all dogmatism, and all religious narrowness; whose faith is as free and natural as the growth of trees and fall of streams, — such a one, whether his name were Henry Ward Beecher, Robertson, Chapin, or Bellows, — such a one only can reach the case of these paralyzed souls.

Meantime, the Lord of the harvest has sent one laborer to Pittsburg, with a persistent purpose and a tenacious and determined will, who is to be there the instrument, we trust, of great good. His history and experience are so peculiar, that we think they should be recorded.

Mordecai De Lange was born a Jew, and educated one; but Judaism was so dry and withered a thing, that it was not a faith to his soul. He was living in St. Louis, a young man devoted to business and pleasure. He was worldly, and empty of all interest in religion. While living thus, he was suddenly awakened and converted, — as suddenly as the Apostle Paul, and, like him, while in the street. The means of his conversion were so peculiar, that they show of what various instrumentalities God makes use to bring his children to himself.

At the house where Mr. De Lange took his dinner, while waiting for it one day, he took from the centre-table a copy of Dr. Wayland's "Moral Science." He read from it a

sentence in which it was stated that every human action is right or wrong. As he walked through the street, this sentence returned to his mind: "Am I doing right or wrong, good or evil, by every action? Can this be so? It is so: I see that it is so. But, if so, then ought I not to resolve that every action hereafter shall be right, — that I will never do any thing wrong again? I must resolve on this. I WILL do so."

And thus, in a moment, instantaneously, he was converted. It was an act of submission to God, absolute and complete. What he would have done, without hesitation or compunction, five minutes before, he now *could not* do.

But yet, though converted, he was not regenerate nor a Christian. He had turned round; he had determined to do right, and not wrong: but where shall he find the strength to enable him to go forward? If he is to do right *always*, and in *every thing*, he must have help. Where shall he find this help?

Not in Judaism. He had tried Judaism, and it was empty. To Christianity, then, he must look for help. So he went to the Christian churches, and heard Christian preaching; but the Trinity, and the Deity of Christ, were utterly repulsive to him. He could not be a Christian, if it were necessary to believe these doctrines: his whole soul rejected them.

Then he heard of the Unitarian Church, and went there, and became acquainted with Mr. William G. Eliot, the pastor. Under his tuition, he studied Christianity, and found, in its doctrines of grace, ample help and strength. During that winter, when studying the Gospels, and Epistles of Paul, he felt such an inflowing light and love, that it seemed to him that heaven itself could not bring him nearer to God than he then was.

Afterward he came to Pittsburg, and labored there, till

his health failed in writing sermons; and he was obliged to discontinue study and writing. But he could not give up the ministry and service of the church; and so, though engaged in business as a merchant, he still, year after year, conducts the services and preaches extempore, waiting till some one else shall come to take his place, and do better than he can do. In his case, we see an example of the work which will be done by the Jews for the conversion of the world, when they themselves are converted to Christ. The moral tenacity belonging to the race is yet to be utilized in the regeneration of mankind.

I held a kind of three days' meeting in Pittsburg; preaching on Friday, Saturday, and Sunday, to audiences which filled the little hall, up two flights, where service was held. The interest was such as to guarantee success to any faithful laborer who shall go to Pittsburg to bring a reasonable and free gospel to the people, if he have any adequate preparation for and adaptation to the work. Such a one will find, in Mordecai De Lange, a generous, able, and cheerful friend and helper in his work.

MEADVILLE.

From Pittsburg I went, viâ Cleveland, to Meadville, to the Commencement of the Theological School. There also I found Father Taylor and Dr. Bellows, and, in their genial and glad society, realized again how great a blessing there is in Christian intercourse. When men can say, as the Master said, "Whosoever wills to do the will of God, the same is my brother," they find, in that enlarged brotherhood, the sweetest of human society.

To the earnest young men about to leave Meadville these brethren spoke words of counsel and good cheer. We found at Meadville the same tone of strong, manly

purpose as at Antioch. There was no "suspense of faith" perceptible there; and, when our Brother Bellows mounted the pulpit to address them, he seemed to forget the sombre aspects and the melancholy visions which oppressed his prophetic soul at Cambridge a year before. All was glad, and full of hope.

These accounts are rather tardy, we are aware; but it is, perhaps, of not much consequence whether they are published two or three months after the time or not. Such observations will keep; and they will do as well in September as in July.

NOTES ON PASSAGES OF THE NEW TESTAMENT.

Passage I.

"That all men should honor the Son, even as they honor the Father." — John v. 22.

This verse is sometimes quoted to prove that Unitarians are wrong in not paying supreme honors to Christ. It is said, those who do not believe that Christ is God, do not honor him as they honor God. This argument has force in it on one supposition; namely, that when Jesus says, "All men should honor the Son *even as* they honor the Father," he necessarily means that all men should pay *exactly the same degree* of honor to the Son which they pay to the Father. But if he means that they should pay the Son *the same kind* of honor which they pay to the Father, though not necessarily the same amount or degree, then Unitarians may honor Jesus *even as* they honor the Father, though they do not believe him equal to the Father; for you can pay the *same kind of honor* to those whom you by

no means consider equal to each other. Thus Nebuchadnezzar ordered the same kind of honor to be paid to the golden image which he set up, which he required to be paid himself; yet you do not imagine he meant that the people should regard it *as equal* to himself. Thus Gessler commanded all the Swiss to bow to his hat, which he hung on a pole, as they would to himself: he did not mean they should think his hat equal to himself. Thus a king or nation requires that its representative or ambassador shall be honored as itself; yet the king does not mean that his ambassador shall be thought equal with himself. The question, then, is, Do the words "even as" necessarily or probably mean the *same degree*? They do not *necessarily*. Nebuchadnezzar might say, "You must honor my image even as you honor me;" Gessler, "You must honor my hat *even as* you honor me." They might say this without *necessarily* intending that the same amount of honor should be paid. Paul says to the Ephesians, "Be ye kind one to another, tender-hearted, forgiving one another, *even as* God, for Christ's sake, has forgiven you." Well, here, he certainly cannot mean that they are to forgive their brethren to the *same degree and amount* that they have been forgiven by God; because scripture and reason both teach that our brother's sins against us which we forgive, compared with our sins against God which he forgives, are in the proportion of a hundred pence to ten thousand talents; i.e. (rendered into modern money), of about fifteen dollars to fifteen million dollars.

This text, then, proves nothing: it leaves the question between Unitarians and Trinitarians just where it was. It *may* mean either the same *amount* or the same kind. We consider it to mean the last, and so use it.

One other remark. It is highly important for us to pay to Christ the honor which is his due; but we think that

this duty is often put on a very false ground. God and Christ are represented as being *jealous* of their honor, as being very anxious to receive honor, as being gratified with praise and worship, and being very angry if worship and praise are withheld. Some of the lowest and most contemptible passions of man are thus ascribed to the Almighty and to his Son. Because *we* love to be praised, because *our* cheek glows at the voice of adulation, because *men* are fond of high titles, and love to be called "Right Honorable," "Most Mighty," "Right Reverend," it is supposed that God and Jesus take the same pleasure in the same sounds. But *good men* can rise above this weakness, though it be the last infirmity of noble minds. No man has gone far in goodness who cannot cheerfully dispense with honor from his fellow-creatures. How much more, then, God and Christ!

THE CIRCULATION OF THE TRACTS.

[We very gladly insert the following communication, and hope it will receive the attention of all our readers.]

To the Readers of the "Monthly:"—

I AM moved to offer a few suggestions, to incite you to more earnest efforts in the circulation of the Tracts of the American Unitarian Association.

The Association has done a glorious work in publishing this admirable series of Tracts. They have been written by the wisest and best men our denomination has produced, and in them are ably defended and forcibly illustrated all the doctrines peculiar to Unitarians; while there are not wanting among them many earnest appeals for personal piety and practical religion. They have been

widely distributed in past years, and have, without doubt, accomplished an immense amount of good; for all of which, we have reason to be thankful. But shall we rest satisfied with what they have already effected? Is their mission ended? These are important questions; because, if answered in the negative, we have something more to do than merely congratulate ourselves on good results in the past. They are not, however, difficult questions to answer. To my mind, they admit of no discussion: the reply is self-evident.

Of course, these Tracts have not done all the good of which they are capable. On the contrary, there has never been a time, since the first number of the series was issued, when the world needed them more than it needs them now; when, scattered broadcast over the wide field of humanity, they would be more sure to fall into good ground, and bring forth fruit abundantly.

Especially is this true in our own land, where multitudes every year are losing their confidence in the narrow and dismal dogmas of the old theologies, and are longing most ardently for a more liberal, a more cheerful and reasonable faith. Such persons need only to see and understand our views to accept them.

Now, I ask, where are our views better stated than in these very Tracts? Most certainly, nowhere. Then these are exactly what are required — are they not? — to satisfy the cravings of this famishing multitude, who are looking to us for their spiritual food. This being so, we, the readers of this "Monthly," clergymen and laymen, men and women, have an important work to perform, — a work which, if not done by us, will be left undone; and this work is, to *circulate* these Tracts.

The officers of the Association have now done all that they can well do in this matter. They have published the

Tracts, and have printed convenient catalogues; and they have offered to sell them at a merely nominal price, or to *give* them "wherever it is thought necessary." Further than this, in the last number of the "Monthly," our atention is called to three "Packages" which have been prepared, containing fifty Tracts each, which are to be sold at a price so low, that it cannot possibly cover the expense of paper and printing. Of all the various methods which have been adopted to distribute the Tracts, this, the last, seems to be one of the very best; and, if it fail of its object, it will be strange indeed.

I have examined these "Packages;" and though expecting much, from my general knowledge of the series from which they are selected, I have been surprised at the importance and interest of the subjects treated, and at the amount of intellectual ability and religious force which the names of their authors indicate. Let me direct your attention to their contents, and I am confident the surprise of many of you will be equal to my own.

In the First Package, "illustrating and defending Unitarian Doctrines," I find four Tracts by Channing, "The Distinguishing Opinions of Unitarians," "The Future Life," "The Worship of the Father," and "The Power of Unitarian Christianity;" six by Dewey, on "The Unitarian's Answer," "A Brief Statement of the Unitarian Belief," "Natural and Revealed Religion," "Experimental Religion," "The Law of Retribution," &c.; four by Walker, on "The Philosophy of Man's Spiritual Nature," "The Law of the Spiritual Life," "The Deference paid to the Scriptures by Unitarians," and "Unitarianism Vindicated;" two by Gannett, on "The Atonement," and "The Essential in Christianity." And, besides all these, we have "One Hundred Scriptural Arguments for the Unitarian Faith," by Rev. Dr. Barrett; "Paul a Unitarian," by Rev. Caleb

Stetson; "Charges against Unitarianism," by Rev. Ephraim Peabody, D.D.; "A Young Man's Conversion from Calvinism," by Rev. Sylvester Judd; "An Individual Faith," by Rev. Dr. Ellis; and, to close our list, six by Rev. Dr. Eliot, on "The Unity of God," "Our Lord Jesus Christ," "Argument from History," "The Atonement," "Regeneration," "Retribution;" Tracts which were so much admired when first issued, they were at once reprinted in a book-form; of which work, I understand, twelve thousand have already been disposed of.

I have now mentioned only about half of the Tracts that this First Package contains; and those omitted are, without exception, on subjects of vital interest, — the product of vigorous minds. All this wisdom can be obtained for fifty cents!

The Second Package is equally rich in authors and titles. To prove this, it will be only necessary to indicate a few as specimens. "Unitarianism Vindicated," by Rev. Dr. Walker; "Two Natures in Jesus Christ," by Rev. Dr. Lamson; "True Grounds of Christian Unity," and "Sin and its Penalties," by Rev. Dr. Putnam; "On Profession of Religion," by Rev. Dr. Dewey; "Truths joined by God not to be sundered by Man," by Rev. Dr. Osgood; "The Coming of Christ," by Rev. Dr. Peabody; "The Faith of the Unitarian Christian," by Rev. Dr. Gannett; and two, "Human Suffering" and "The Church," by Channing. In the Second Package you will receive as much wisdom as in the first, and this likewise for fifty cents!

The third and last contains Tracts on "Religious and Moral Subjects," not directly doctrinal; and does not fall below the other two in ability or interest.

Here I find one on "Delay," by William Ware; "Prejudice," by Rev. S. J. May; "Erroneous Views of Death,"

"Profession of Religion," "Uses of the Communion," by Rev. Dr. Dewey; "Practical Goodness the True Religion," and "Gospel Invitations," by Rev. Dr. Hedge; "Worship," by Rev. E. H. Sears; "No Professed Religion," by Rev. Dr. Hall; "Christian Theory of Life," by Rev. William R. Alger; "Religious Forms," by Rev. Dr. Peabody; "How to spend Holy Time," and "Small Sins," by Rev. Henry Ware, jun.; "Remarks on the Books of Job, Psalms," &c., by Rev. Dr. Noyes; "Method of Christian Salvation," by Rev. Dr. Briggs; "An Individual Faith," by Rev. Dr. Ellis. But I think I may venture to stop here. If the reader is not already convinced of the value of the "Packages" under consideration, it must be because he is utterly ignorant of two important facts: first, what are the most vital questions now agitating the religious world; and, second, who have been the men, of all others, in our body, best able to consider and answer them.

The officers of the Association, as I have before stated, have done their work faithfully. A series of three hundred Tracts has been written and published, and convenient catalogues have been issued; and now these "Packages" which we have just examined have been arranged. Having done all this, they ask again our co-operation, that the Tracts may be more widely distributed. Men and women throughout the length and breadth of our land are ready and waiting to receive, to accept joyfully, the great truths which they unfold; and little can be done to supply their wants, without our assistance.

"But what can I do?" perhaps you will now ask. Let me tell you. "Charity begins at home:" so, first, it will be well to inquire if your own house is not missionary ground; if some of the Tracts could not be circulated *there* to good advantage. How is it with yourself? Can you give a reason for the faith that is in you? or have you

merely inherited it from your ancestors? If you cannot make a clear statement of your views, and ably defend them when assailed, would it not be well for *you* to read what Channing, Dewey, Walker, or Eliot, have written about these great truths that you profess to hold?

Then how is it with your neighbors? May there not be men and women among your acquaintances — among the friends whom you meet every day — who have been educated in the gloomy theology of Calvin, but have gradually outgrown it, and are prepared now for something purer and higher? Perhaps you may do them unspeakable good, give peace and joy to their souls, by putting into their hands a few of these Tracts; and, for this simple act, they will live to bless you as their greatest benefactor.

What can you do? Send, without delay, for all three of these "Packages," if you can afford it. Send, at any rate, for one. Read the Tracts yourself, if you feel that it would be well to do so; and keep them by you at all times, to use as you may have opportunity. Depend upon it, opportunities enough will occur.

Again: perhaps you have a relative or friend in some Western town, where there is either no Liberal society, or a small and feeble one. He will gladly distribute any Tracts that are sent to him; for he encounters every day many persons who will accept and read them. To meet this case, send one dollar to the Association, with the address of your friend, and request that one of the "Packages" may be forwarded to him. It will be sent for this sum by mail, post-paid, to any part of the United States.

Should your friend write to you, — as he will be very likely to do, — that the supply you furnished was quickly exhausted, and there is a pressing demand for more, and you find your means will not allow you to invest further, then write to the Secretary, state the case to him, and

ask for a donation of Tracts; making a selection yourself, if you please, from the catalogue. He will thank you for the information, and gladly grant your request by sending at once an ample supply.

Thus, through your instrumentality, many doubting minds and anxious hearts will find the peace and comfort they crave; and it is not at all unlikely this effort of yours may result, in a few years, in the formation of a large and vigorous Unitarian society, which will be sure to exert a liberalizing influence through all the region round about.

All this may be done, and much more, by a little thoughtfulness and a little labor on our part. If we only have the will to scatter these Tracts, if our heart is in the work, ways enough will be found. Hardly a day will pass when somebody may not be made the better and happier for them.

To make us faithful in this duty, we need more constantly to remember that these great religious truths, from which we obtain so much satisfaction, are talents committed to our trust, not to be held for our own benefit merely, but used for the good of all our brethren; and that, for these talents, we must give a strict account.

W.

LETTER FROM BROTHER COLLYER OF CHICAGO.

Dear Brother, — The paragraph in your article on the West in August "Monthly Journal" — "The society in King's Chapel is so wealthy, that it might give ten or twenty thousand dollars a year to missionary objects, without feeling it. It has always been very liberal to all

philanthropic and benevolent objects, and its members have probably given away millions of dollars for public and social uses; but it never gives any thing to diffuse Unitarianism" — has moved me to offer you a suggestion or two upon the most likely reason for this inertness.

1. May it not be because the present idea of the Mission does not put philanthropy and benevolence in the front and at the heart of the movement, as all other missionary societies in other churches unquestionably do? In their idea, every man, who has not received the Christian religion in some form, is lost: so they send the missionary to save him from the waiting doom. The Unitarian does not think so, if I understand him; he has no such fear for the soul: hence, from that point, he has no such motive to make him give, as the consideration, that a mountain of gold would be well spent in saving one soul from hell.

2. This thought becomes still clearer when we bring it home to practical reform. The missions of all other churches appear to be at a twofold work: first, the one above noted; second, that of getting hold of *real* sinners, and making them into good men. The reports of those societies, through their workers, put this in the front place. Such a man was a drunkard: he got religion, and is now sober. Another lied, and beat his wife: he got religion, and now tells the truth; and his wife and self are regular "shepherds of Salisbury Plain." Now, these things tell mightily. If such motives to give should spring naturally out of Unitarian missions, would not all give freely for them? Do they not give for the latter work as it is embodied in the "Ministry at Large"?

3. Is it not essential to the success of our Mission, that it should be far more than a mere vessel to transmit our ideas to other places? I think it should. It should make all on fire *our* interpretation of the sentence, "Except a

man be born again, he cannot see the kingdom of God." That would stand for the first motive. Then, as the other, it ought to dive down after the real sinner, and bring him up. Our reports should be of men converted from bad to good. I think there would spring out of such work a glow of the Divine Love that would warm all of us. If Unitarianism perish, it will be for lack, not of knowledge, but of *sinners*, — that ever fresh material which all our neighbors draw in and work at until it is a living stone for the great temple.

We neglect, and so lose, not only such welcome addition as a man who has been so changed would be to any church, but also that development of spiritual strength and handiness in the work of God which is the sure result of such labor. I ask myself at times, whether we mean much more than to say to a man, "We want to make your thought of divine things more simple and satisfactory; but, beyond that, we are not specially interested." If that is all we mean by Unitarian missions, no wonder they are not backed up. If we can bend all our energies to save men out of what we all know must be a life of misery here; if we can go down and get hold of the wicked and the wretched, — I have a great faith that all our churches would come out and help us. And put the other motive with this, that what we teach will really light up the entire present and future spiritual being of any man, and make him unquestionably, and out of all reckoning, happier. If we can prove we do these two things, no church could hold out: the people must give then, or they could not sleep at nights.

Truly yours,

ROBERT COLLYER.

LETTER FROM WILLIAM H. CHANNING.

MONTPELIER, FRANCE,
Saturday, Aug. 4, 1860.

MY DEAR JAMES, —

I REACHED home, from a three weeks' trip in Scotland, last Friday, and found that our young friend Gangooly had been there for a fortnight, and was getting on swimmingly. I had printed in the "London Inquirer" an introductory letter for him, and had left letters for our various Liverpool friends. Then our warm-hearted Brother Steinthal took him to his home; and our leading people invited him to dine, &c. Finally, he preached, according to an agreement between Mr. Steinthal and myself, at Renshaw Street in the morning, and at Hope Street in the evening; giving great satisfaction at both places. This week, he has spoken at the 1st of August meeting, and given a lecture on the British influence in India; interesting and entertaining his audience greatly. Collections were also made, as they will be elsewhere, in behalf of the Mission; and as Mr. Aspland, Secretary of the British and Foreign Unitarian Association, has taken his case in hand, and Mr. Hodgson Pratt, who was Dall's friend and supporter in India, has interested himself in him also, you may be relieved of all anxiety about your *protégé*. His passage is taken for Dec. 5 or thereabout for India, in the Suez packet. To-day he has arrived, I trust, in Belfast, where he is to be the guest of Scott Porter, and to preach tomorrow; and next week he returns to Manchester, thence to Bristol, &c. He wished me to say, that he hoped to write to you next week.

Our young Brahmin brother has produced a most agreeable impression here by his blended sweetness and spiritual

insight, his singleness of mind and simplicity of speech, his direct earnestness and latent humor, his mystic fancy and frank good sense. He tells charming stories with brief, clear touches; appealing at once to the heart and imagination. And, in all respects, he struck me as genuinely Oriental. And that Orient — what is its quality? As I watched him and listened to him, there for ever recurred to me an image of *dusky dawn* ready to melt into bright day. There was a freshness, purity, and wakeful expectancy about him, like the air of morning; and quick little thoughts sent out short carols, like birds rousing from their coverts on the boughs. What, indeed, was Hindooism but the dawn of Christian Europe? There is a pathetic sadness over him, too, as if there was a haunting prophecy that the East must be merged and swallowed up in the all-embracing, all-transforming West, as the gray of dawn is swallowed up in the golden depth of day, when the sun drinks into his blazing rays the cloud that mirrored his image. But you know what I mean, I dare say; and have felt this sweet sadness in its influence, if not in this form of thought.

HINDOO MISSION.

[The following letter from Mr. Dall is not the last received; but it is interesting. In subsequent letters, he has described more fully his mission-school. Perhaps our friends will be glad to hear that the Ex. Com. of the A. U. A., at its last meeting, voted three hundred dollars to be immediately sent to Mr. Dall to help him pay his rent, and that the draft is on its way.]

DEAR BROTHER CLARKE, — My record-book happens to lie open before me; and I see several things herein which I think have never been fully stated in our Reports.

I find it recorded here, as to the ordinances administered, that, during my four or five years' stay in India, I have christened twenty-five children, and baptized two adults: sixteen of the children wholly or in part of Asiatic blood; and the adults, — one a Hindoo, and the other a Rajpoot Mussulman woman, who subsequently became the wife of a European Christian gentleman, a planter. I have solemnized four marriages, and attended fourteen funerals. You can tell, better than I, whether this be about the average experience of our New-England country pastors in the less populous towns. It strikes me it is above the average of such occurrences, as they happened in a quiet parish, nine or ten miles out of Boston, which was in my pastoral charge for three or four years, just before I went to Toronto. Some set a very high value, and others not so high an estimate, upon the celebration of these ordinances. Most persons, however, will believe that they possess quite as much interest when done in the midst of Heathen darkness, as in the blaze of Christian light, — in Bengal and Madras, as in New England. Let me add, that, during the same period, I have been privileged to administer the Lord's Supper to sixty-two different persons, seventeen of whom were of our friends in Madras and Poonamallee. The remaining forty-five were of our own church in Calcutta; though so many were never around the table at one time. Those who set this criterion high in value will thus be provided with an added means of estimating the worth of our position in Calcutta.

I spoke, in my last, of Abdool Musih, and of his patron, — shall I call him? — Capt. Edward Smyth Mercer. They are still with us; and I cannot tell you how much we are rejoicing in their visit. It is a real godsend to us. Brother Clarke, it is not good for man to be alone. I was not exactly alone; but you are aware that nearly all those who

were leaders in our Mission four or five years ago are gone, — gone away from Calcutta, if not from British India: so that, as regards the Mission's first friends here, I was almost deserted. The coming and going of Europeans and Americans in Asiatic cities, where few or none of them are ever at home, is so incessant as only to be realized by one whose business — civil, military, mercantile, or missionary — binds him to the spot, — the same Asiatic post for a succession of years.

One subject engrosses all minds at the moment I am writing; and that is, "the big rain, dancing to the earth," with deafening thunder-clouds for castanets, — the first rain, if I except a drop or two, that has fallen here since early in November last. Think of *five months* without rain, in this climate, under a torrid sun, and you will readily believe, that its coming on the clouds of heaven with power and great glory, dazzling out our eyes (for it is night), and shutting our ears to all voices but of the live and leaping thunder, compels us to prayer and the solemn anthem, —

> "Thy right hand wields the bolt of terror now, —
> That hand which scatters peace and joy and love."

Thanks be to the Lord God of sabaoth! How welcome this typhoon, this all but hurricane, is, you well-watered, cool New-Englanders can only dream of, after a two months' drought, when believers among you take their umbrellas to church "because the minister is a-going to pray for rain."

When writing last, I think I had not engaged — I mean *leased* — the mission-house, with its several good school-rooms, and some eight or ten outrooms, for workshops, &c., surrounding it on three sides in the yard. Yes: I have personally agreed to pay for this building ninety-five rupees a month, for two years certain; and have a written stipu-

lation from the owner that we may continue in it for an indefinite number of years, without increase of rent.

I trust our friends will believe now, if they never did before, that the Mission is not to blow away some fine morning; for it has found a rest for the sole of its foot. We shall open schools there at once; make the "Precepts of Jesus" a daily study; and have, ere long, morning and night preaching, in a neat hall (no longer a dining-room), opposite one of the best attended churches in Calcutta, and on one of its broadest streets. Now tell our friends to thank God and take courage, and put shoulders to the wheel with your Brother

DALL.

"THE ROCK OF AGES."

PROFESSOR HUNTINGTON has discharged another Parthian arrow at his old friends, from whom he is flying, in the form of a Preface to a book in defence of the Deity of Christ, written by Ed. H. Bickersteth, an English clergyman.

From this Preface by "Rev. F. D. Huntington, D.D., late Preacher to the University, and Plummer Professor of Christian Morals in Harvard College, and Rector of Emmanuel Church, Boston," it should seem that the late Professor and present Rector (who is so loath to lose old titles, and so ready to take possession of new ones) is by no means satisfied with the Unitarian replies to his Sermon on the Trinity. He thinks the arguments of the Unitarians poor and unsatisfactory. This is natural. In fact, we did not expect that he would be altogether pleased with them; and, indeed, truth compels us to confess that we did not write with the intention of pleasing him. His dissatisfaction with our mode of discussing the subject does therefore, wholly take us by surprise.

The Preface of Dr. Huntington is chiefly occupied by an account of the failures, weaknesses, and disasters of Unitarianism. He describes our inefficiency in all ecclesiastical matters; how little we have of zeal, piety, missionary activity, Sunday schools, and the like. He considers, therefore, the Unitarian experiment as having failed: hence, he argues, Unitarianism is false, and the doctrine of the Trinity true.

If, therefore, the case had been different; if Unitarianism in and about Boston had met with special ecclesiastical success during its forty or fifty years of existence; if it had shown great missionary and sectarian activity, zeal, and ardor; if it had established a great many prayer meetings, conference meetings, and Sunday schools; if it had promoted revivals, made numerous converts, and built up populous and popular churches, — then, according to Dr. Huntington's argument, he ought to have been prepared to believe the Trinity false, and the Unity true. Or if Professor Huntington had been a member of the church of England in the middle of the last century, when its ministers derided all vital religion; when rectors and bishops and church dignitaries considered hunting, card-playing, and dancing as their chief business; when Archdeacon Paley, in his charge to the clergy, advised them not to haunt alehouses; when, if you met a clergyman abroad, the chance was that he would drink and swear and game, — then Dr. Huntington ought to have inferred that the doctrine of the Trinity was false, the Thirty-nine Articles erroneous, and Episcopacy unscriptural.

To such a course of argument as this, therefore, it is not necessary to reply. It may be adapted to some styles of intellect; it may be convincing to some readers: but it is quite impossible to reply to it; because it is not an argument, but a prejudice. To maintain that a particular doctrine is true, because a sect which rejects it does not

succeed in doing a great sectarian work, is to make an assertion which cannot stand a moment's examination.

Suppose that all be true which Dr. Huntington asserts concerning us: how does he know that our failures are to be ascribed to our rejection of the Trinity? May it not be owing to our rejection of total depravity, or to our rejection of the divine authority of bishops? May it not be owing to our extreme individualism, born of ultra Protestantism?

The Roman Catholics believe the Trinity; but the Roman Catholics worship the Virgin, adore the bread and wine in the Mass, invoke saints, and indulge in Bartholomew massacres, the Inquisition, and the like cruelties. Therefore, according to Dr. Huntington, the Trinity is the cause of persecution and of idolatry.

We think that Dr. Huntington has exaggerated the defects of Unitarianism; but we do not find fault with him for it: it will do us good. It would have been more becoming, perhaps, if he had not made haste to publish all this abuse of his old friends, and so to increase the amount of bigotry and sectarian hostility already entertained toward them. It seems a somewhat small and mean course for a new convert to spend his time in telling the deficiencies and weaknesses of his old companions. If he knew all this before, why did not he tell it before? If he did not know it while he was a Unitarian, how has he learned it since he left us?

The book called the "Rock of Ages," to which Dr. Huntington has furnished this characteristic Preface, is an attempt to prove we do not know what, and we are not told what, by a great collection of texts of Scripture. The writer brings all the passages together in which any kind of divinity is ascribed to Christ. To prove what? Why, that he was God. But in what sense God, in what way God? With what explanation, with what definition, God? The

pious and well-meaning but slightly confused writer does not take pains to tell us in what sense: consequently, all the work is thrown away, and the book proves nothing.

Of what use is it to prove, by a hundred pages of citation from Scripture, that Christ is divine, when we already admit it? The question is, *and the only question*, Was his divinity derived or underived? Was he a dependent being, even in his highest character? Was he "the invisible God," or the "image of the invisible God"? Was he uncreated, or "the first-born of every creature"? Was he the Divine Fulness by origin, or did it "please the Father that in him all fulness should dwell"? Was he "one with God" in any peculiar way, or did he pray for his disciples that they might be one with God in the same way? Such are the only points which have any real bearing on the questions at issue between Unitarians and Trinitarians; and these are the points which are not discussed at all in the book before us.

ACKNOWLEDGMENTS.

1860.			
July 21.	From	Rev. Fred. Hinckley's Society, for Monthly Journals, additional	$2.00
„ 23.	„	subscribers to Monthly Journal, in Brookline, additional	7.00
„ 24.	„	Rev. Fred. A. Farley, Trustee, as semi-annual interest of Graham Fund	351.75
„ „	„	Second Society, Chicago, Ill., for Monthly Journals, additional	2.00
„ 28.	„	Hawes-place Society, South Boston, for Monthly Journals, additional	5.00
„ 30.	„	Society in East Cambridge, as a donation	57.00
„ „	„	Mount-Pleasant Sunday School, Roxbury, for Mr. J. C. Gangooly	25.00
„ „	„	scattered subscribers to Monthly Journal in July	65.12
Aug. 3.	„	Mrs. Lucy Breckinridge, as third payment on life-membership	6.00
„ 10.	„	Rev. S. W. McDaniel, for books, on account	5.00
„ 17.	„	Rev. A. H. Conant, Rockford, Ill., for Monthly Journals	5.00
„ „	„	Thomas A. Adams, Esq., New Orleans, for India Mission	50.00

CANDIDATES FOR SETTLEMENT.

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
William G. Babcock	Cambridgeport.
Geo. Bradburn	Athol.
Caleb Davis Bradlee	35, Hollis Street, Boston.
Gilbert Cummings.	830, Washington Street, Boston.
C. A. Cutter	Cambridge.
F. L. Capen .	Care of Barnard Capen, Esq., Boston.
William Cushing	Clinton.
T. P. Doggett	Bedford.
J. H. Fowler	Cambridge.
Benjamin Huntoon	Marblehead.
Thomas S. Lathrop	Boston.*
Francis Le Baron	Worcester.
Lyman Maynard	Milford, Mass.
Henry L. Myrick	West Cambridge.
George Osgood	Montague.
D. C. M. Potter	Mattapoisett.
J. Mills Peirce	Cambridge.
Thomas H. Pons	Boston.*
James Richardson	Boston.*
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
A. S. Ryder	Hubbardston.
John Savary	Cambridge.
William H. Savary	Cambridge.
Edward Stone	Framingham.
Henry Stone	Cambridge.
E. Vitalis Scherb	Boston.*
George W. Stacy	Milford.
Loammi G. Ware	Boston.*
John D. Wells	Cambridge.
Daniel S. Whitney	Southborough.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.

THE

MONTHLY JOURNAL.

VOL. I.] BOSTON, OCTOBER, 1860. [No. 10.

LATE NOTICES OF THEODORE PARKER.

1. Monthly Religious Magazine, August. Article first (by EDMUND H. SEARS), on "Theodore Parker and his Theology."
2. Discourse on Theodore Parker; preached in the West Church, Boston. By C. A. BARTOL.
3. Theodore Parker: a Sermon in Renshaw-street Chapel, Liverpool. By S. A. STEINTHAL.
4. A Tribute to the Memory and Services of Theodore Parker. By WILLIAM R. ALGER.
5. Theodore Parker: a Sermon preached in New York. By O. B. FROTHINGHAM.
6. Tracts for the Times. Theodore Parker. By Rev. A. D. MAYO. Albany.
7. A Discourse on Theodore Parker; delivered in the Church of the Unity, Boston. By GEORGE H. HEPWORTH.
8. The Dial for July. Article on Theodore Parker, by M. C. CONWAY.
9. Lessons from the Life of Theodore Parker. By WILLIAM HENRY CHANNING. Delivered in Hope-street Chapel, Liverpool.

THESE nine sermons are all good. Seldom is so much to be found, strongly thought and happily expressed, as in these discourses. The "Examiner" pronounces Bartol's to be decidedly the best. Perhaps it is; but, in reading them all, it is very hard for us to say which is the best: the last one we have read still seems the best. On the whole, *we* think Mayo's the best, and Frothingham's next

best. BARTOL'S is full of brilliant touches, of subtile discriminations, of independent criticisms. SEARS judges with tranquil coolness, as from a self-possessed reason; and gives his verdict like a judge, — wisely, kindly, but with strong and deep decision. FROTHINGHAM'S discourse is full and onward as the flow of a brimming river; sweeping round all the points of discussion in a generous but resistless tide. MAYO is exceedingly happy and sound in thought, and with French point in expression; and the *quantity* of thought in his eighteen pages is surprising. ALGER'S sermon is an indignant bugle-note of defiance to any critics or opposers who shall underrate his departed friend and master. HEPWORTH is honest and manly: he utters plainly and strongly his sense of Parker's worth, and rebukes those who have questioned his title to Christian sympathy and fellowship. WILLIAM HENRY CHANNING recognizes, in his own broad and spiritual manner, all the great elements of power, love, and wisdom, which were in Parker; but also gives a very complete and thorough discussion of the defects of Parker's theology. CONWAY, in his "Dial," preaches again a sermon, which is not, perhaps, as full a discussion of the character of Parker, as it is an outflow of feeling, and utterance, in brilliant language, of personal observation and experience. STEINTHAL (minister at large in Liverpool, Eng.) writes a calm, earnest, loving, and truthful sermon; admitting the defects and faults of the man and his theology, but recognizing gratefully and reverently his true greatness.

It is curious to read nine sermons on the same subject, and find them all so interesting. We may say of Parker, "Eloquent himself, he was also the cause of eloquence in others." A live subject has made all the nine writers alive. How much better we write when we have something we like to say! The man, so full of originality,

vitality, genius, had interested all these men; and so they write eloquently, — that is (following the derivation, E *loquor*), they speak *from* something actually within them.

Unconsciously, also, these writers have caught something of Parker's own method. They are direct, personal; giving details, names, and instances. They avoid vague and general expressions: they speak in pointed and incisive phrase. It is a return to the Pre-Raffaelitism of sermon-writing; to the Luther and Latimer method of calling things by their right names, — a cat, a cat; and a kidnapper, a kidnapper. The sermon-writers fifty years ago said, "It is believed;" but we now say, "I think." Such a revival of realism is refreshing.

We notice, also, that nearly every one of the writers gladly speaks of his intimacy and personal acquaintance with Parker. Some of them, perchance, could not give him the outward right hand of Christian fellowship; but all make speed to say, that in private they knew him and loved him. Of what use, then, is the outward right hand? of what significance that we exchange, or refuse to exchange, pulpits? You feel it your duty to protest openly against the heresy of the man by not exchanging pulpits; yet presently you pour out your heart in uttering how much of interior communion there existed between you. It may be proper; but it seems more natural to make the outward face and inward substance correspond better. If, notwithstanding difference of opinion, we honor and love a man so much, that we make haste to render our tribute to him dead; might we not also bear some open testimony to his greatness and worth, while he is alive, and take the hand before men which we press with tears as we lift it from the coffin?

We will proceed to give a comparative view of Theodore Parker by selecting passages from all these nine writers.

1. *Theodore Parker's Industry.*

"All-conquering industry."—"Devouring appetite for books." "In industry [at the Theological School] a perfect bee."— SEARS.

"He toiled with a quadruple manhood. He dropped, a premature victim to the excesses of his soul." — BARTOL.

"Gigantic industry." — "Herculean tasks." — ALGER.

"His hunger for knowledge was immense, insatiable: it seemed as if he was bent on drinking the fountains of instruction dry." — FROTHINGHAM.

"No man ever lived in America, who more conscientiously made himself all he could be." — "He worked till he died; as literally slain at his post as if shot down by an enemy. There were no side-currents to his life." — MAYO.

2. *His Conscience.*

"This man was an organized conscience." — CONWAY.

"His love of natural justice had more than a Puritan vigor." — SEARS.

"He stood erect, from first to last." — HEPWORTH.

"It was not chiefly as a thinker that Mr. Parker influenced the world, but as a character. Every thing with him ran to conscience, — talents, time, money, books. He was an embodiment of the principle of duty. He had many virtues; but eminent above them all was the supreme virtue of justice. That quality, indeed, he incarnated." — "Do not think, I pray you, that Mr. Parker's justice was nothing more than the cold, biting, freezing wrath that many insisted it was. It ran out till it took the form of a very large and a very tender, generous, persevering beneficence. He saw, that, to large classes of his fellow-creatures, justice meant mercy, meant compassion, meant pity and help." — FROTHINGHAM.

"The chiefest service rendered by Theodore Parker to his age resides not in any new system of teachings he constructed, nor in any literary works he finished, highly important as these are; but in his personality, in the type of character and style of action he exhibited." — "Form what estimate we may of the rank of his ideas, his idiomatic personality and conduct are the greater things; his original veracity, freedom, valor, superiority to conventional standards, recklessness of false lustres, fatal determination to see and speak the truth." — ALGER.

3. *His Courage.*

"He had a courage such as few persons possess, and which is not the natural growth of our institutions. It demands a good deal of moral force to stand up, year in and year out, and

take the abuse of the press and the pulpit, which are thought to represent all the wealth and respectability, and let your name be used as a curse and a byword in nurseries, in prayer-meetings, and in churches. All this Theodore Parker did. When most other pulpits prophesied for Baal, he cast off the fear of man, and prophesied for humanity and righteousness. In the dark crisis which followed the repeal of the Missouri Compromise, — when, if ever, Justice had a claim to be justified of her children, — I heard him speak in Faneuil Hall after the best men that the times afforded; and he spoke the bravest words of them all." — SEARS.

"A still deeper tribute is due to his invincible loyalty to Truth. He followed the lines of light wherever they led him. With unselfish courage, resisting every lure to falsehood or to compromise, he was a pupil, a defender, a propagandist of what he recognized as God's truth." — ALGER.

"He was our CROMWELL. He prayed tremendously, thought fiercely; ransacked life and literature for ammunition and arms, and then fixed his eye on the despotism, sin, and superstition of America, and moved toward it as the whirlwind sweeps over the prairie. Wherever he went, something broke. Every tyrant in the United States wished him dead. Every priest who decried the intellect, every politician who insulted man, every merchant who lied for money, felt him like a sword in the marrow. Contemplative men who saw further than he, but were weaker at the centre, kept out of his path as he thundered on." — MAYO.

"My friends, the bravest man that trod this continent has fallen." — CONWAY.

4. *His Affections and Sympathies.*

"His sympathies were humane and tender; his friendships were genial and sunny, and drew kindred spirits to him with such magnetic attraction, that he almost absorbed them into his own being. The forlorn and forsaken could go to him, and be sure of being warmed into life and comfort." — SEARS.

"His tenderness never hardened, or could be more than hid."

"Indubitable witnesses to the womanly softness of the stern champion's heart should put, not only astonishment, but forgiveness, into bosoms aware toward him of any hate." — BARTOL.

"All who really knew him on his interior side, knew that he had the deep, tender, yearning heart of a woman. Strangers and foes imagined him a burly iconoclast, a rough hater. But he loved flowers and little children. His eyes were quick to glisten with tears, — sacred mirrors of a generous sensibility. In the last days, as he lay dying, the faithful ones who hung

over him tell us that the names of cherished friends, far away, fluttered on his lips, when nothing but the names could be heard. His homely, racy, frequently inartistic writings, are thickly sprinkled with delicious bits of poetry and pathos, spots of tenderest grace and sweetness, like wild roses blooming profusely amongst the granite." — ALGER.

"He drew kindred hearts to himself with irresistible power." — STEINTHAL.

5. *His Piety.*

"Not that Mr. Parker was destitute of religious sensibility: there was, indeed, no lack in him of that. He had tenderest emotions Godward; he had great reverence for the eternal; he could adore, he could aspire, he could bend, he could pray. The thought of the Infinite Love never failed to bring the tear to his eyes. Spiritual things were everlasting realities to him. He possessed the ethereal elements of the soul in sufficient abundance." — FROTHINGHAM.

"His joyous piety, amid so much calculated to chill the heart, will be a lesson," &c. — STEINTHAL.

"Mr. Parker was no child of the tropics; no Southern airs breathed around him: the element of passion, in his composition, was very small. Self-collected, self-centred, self-regulated, master always of his thought, he seemed to know nothing of that force of passion which drags mortals down into sensualism; and as little did he appear to know of that other force of passion, which bears immortals away, as on wings, to the heavenly seats. The beast was not in him; but it seemed, also, that the seraph was not." — "He knew the writings of the great mystics in religion, — Augustine, Tauler, Behmen, Fenelon, Law, Kempis; they were interesting to him; they touched him: but they did not fairly enter into him as into a congenial soul; he was not in easy communication with such as they. His attempts to discourse on these finest themes of the spirit were not successful; at least, the specimens we have are not fine. The poorest sermon, in his remarkable volume of Ten, is the sermon on 'Communion with God.'" — FROTHINGHAM.

"Among the many claims of this eminent clergyman to our respectful study and affection, his remarkable piety is by no means the least, — the clear, fervent, healthy type of piety exemplified by him; not the sour, angular piety of dogma, nor the dry and conceited piety of formalism, but the wholesome piety founded on omnipresent mystery, and nutrimented with universal truth and beauty. That sweet and secret love of God, so touchingly realized and sung in the best Moravian hymns, has been known so profoundly, and cherished so abidingly,

by few in our external and noisy generation as by him. The writings of the mystics and quietists were the favorite reading with which he solaced his weariness and fed his heart."—ALGER.

"Loving God intensely, he hardly trusted in his providence, and wore himself out trying to do providential work."—MAYO.

6. *His Intellectual Merits.*

"What strikes us first, in this man, is the varied wealth of his endowments;" "a solid, homespun faculty; a strong, practical understanding;" "a love of literature; a taste for the beautiful in all arts; enthusiastic fondness for poetry."—"The poetic faculty belonged to him in no small measure;" "eloquence, rich and fragrant as summer fields."—"His pages were chambers of imagery;" "astonishingly vivid fancy."—"But the great quality of the man's mind was his understanding,—an understanding so eager, steadfast, resolute, and comprehensive, that it rose even to the rank of genius."—"This man knew all philosophy; but he himself belonged to no school."—FROTHINGHAM.

"In direct opposition to a distinguished friend, I venture to say, that one of the greatest pieces of wisdom and good fortune which marked the career of Theodore Parker was his concentrated unity of purpose."—"*As a thinker, I suppose it will be freely confessed that he made no discoveries:* yet he thought vigorously for himself at first hand; and his works abound in fresh combinations, in original phrases, and everywhere show a cast of striking breadth, and bear a stamp of uncommon strength."—ALGER.

7. *His Theological Merits.*

"He entertained more attractive and effective notions of God than any Calvinist of the land; and though he doubted, as historical verities, the miracles of Christ,—which are really the lowest form of Christ's authority, inherent truthfulness being the best and strongest authority for his teaching,—it was not the doubt of an irrevent mind, such as Voltaire's, that would degrade every thing to the poor level of its own humanity."—HEPWORTH.

"No man has more clearly led his disciples to a recognition of the sacred fact upon which Jesus Christ based all his teaching; that, in the very nature of man, there is the indestructible evidence of the existence of a loving God, a universal Father, and of a moral law higher than all human statutes, independent of all human sanctions and of all conditions, everlasting and unchanging. Upon these two great principles all his teachings were based."—STEINTHAL.

"He was our great AMERICAN APOSTLE TO THE GENTILES." — MAYO.

"He was the grandest Theist of the time." — "He taught that God was perfect Creator, perfect Preserver, perfect Benefactor." — "The idea of the Infinite God was the key to his whole theology." — "Let us bless him for the power with which he established, the earnestness with which he vindicated, the fulness with which he illustrated, the manifold zeal with which he applied, this great conception of Infinite Goodness." — FROTHINGHAM.

8. *His Defects of Intellect.*

"It had no constructive power; and its range was lateral and horizontal, and wanted depth and height." — "Few men ever lived, with his vigorous mind, who had less of intuitive reason." — "He needed a great deal more of the imaginative element." — SEARS.

"Not a profound philosopher." — "He had not imagination, simple reverence, or holy wonder." — "Not an original seer, he would carry out the visions of other men. He was the sheriff of ideas, from them appointed to execute the doom which deeper councillors pronounced." — BARTOL.

"Immense preponderance of the pure reason made his denials seem so naked." — FROTHINGHAM.

"Comparative weakness of the higher reason." — "He was not our greatest philosopher or scholar or theologian or poet or saint. In all these regions he was largely sympathetic and widely informed. He, indeed, sometimes fancied himself one or the other of these, and seemed to count his practical life, as preacher, a wandering from his mission. But he was the great *Puritan reformer of American civilization.* Broader than Garrison, more human than Channing, more practical than Emerson, clearer-headed than Beecher, and as energetic as Stephen Douglas, he found his place, and did his work. It was a great place and an illustrious work. He was a great man, with great powers and great deficiencies. He was as good as such an order of mind can well be. His life was consistent with itself throughout. As he grew sick, he became more intensely THEODORE PARKER; and his last words expressed a sublime scorn for the poor body that had broken down before he had regenerated American life." — MAYO.

"His mind lacked the sympathetic quality which helps one to appreciate foreign modes of thought." — FROTHINGHAM.

9. *His Defects of Character.*

"Having more in him than common people, he fell short of reconciling antagonist tendencies of his own mind. The atone-

ment in him was not complete. The mystic was at odds in him with the logician. The pietist in the heart struggled with the duellist in the tongue. The embodied contradiction, which every man is, never ended for him in the incarnate harmony which stamps the likeness of some in so fine a photograph on the soul." — "I must say, the honest man confounded justice with private and public details of quarrel, which he should have looked down upon as from the sun. This unhappiness arose from his main trouble in an *excessive consciousness of himself*." — "He never forgot his own claims, powers, and rights. He was the centre of his own circle. *He had the disease of a sore personality*." — "He fancied he bore the root, and not the root him." — "He often violated good taste in his manner and style, and no doubt lacked some of the sensibilities, piercing to the foundation of the mind, from which good taste proceeds. He seemed ever making up his mind and setting himself to some grandeur of accomplishment. He would have pleased delicate and bashful persons more, had the dramatic air been less evident in his life, which is slightly suggested by his directions in reference to his death. On account of his being so manifestly sensible of his mission, something of the grotesque disfigures his majestic though angular mould. He used the tone of a schoolmaster to some to whom it was ludicrously misapplied. He did not attain to the highest standard of a healthy, happy, simple, and peaceful man. A long fever was in his body and mind." — BARTOL.

10. *His Severity toward Opponents.*

"As bold a voice as ever spoke against what as sincere a heart as ever beat believed to be the wrongs of society has been suddenly hushed. We sometimes turned away from him when we saw him thoroughly roused; for then all the fierce intensity of his nature rushed to the surface. At such times, there was a bitterness in his tone, that made his words terrible to listen to; a nipping satire, that stole from the wholesomeness of his influence, and made him more feared, as an intellectual and spiritual despot." — "I know of no man whose private voice was so gentle and tender, while his public voice was so harsh and denunciatory. It was no spite against society that made him speak, such as possesses little men: but it was that he hated the sins and wilful weaknesses of it; that he saw wherein whole classes that are pressed down might be lifted up; and though only one man, yet, with the right for his authority, he dared to judge society, and demand of it better things; and when the public duty was over, silent and sad, as though his mission were a painful one, he retired to the security of his own room, and seemed more sorry than his friends at the severity which he had deemed it his duty to use." — HEPWORTH.

"The decisive word in this connection remains to be said. When charity becomes intensest, it scorches. Amiability is love in its negative form; but when love assumes its positive form, when it becomes an earnest and broad humanity, then it begins to sparkle and flash and smite. He who reveres the good, and cleaves to it, necessarily abhors the evil, and denounces it." — FROTHINGHAM.

"We cannot deny a certain tone of bitterness toward his opponents." — STEINTHAL.

"Loving good men of his own kind, he often found it hard to restrain his contempt for other styles of goodness than his own; and he persecuted bad men like a Nemesis." — "He was practically as intolerant as Cotton Mather; and consigned every heretic to Music-Hall religion to hell, as he understood it." — "Oh! it is so easy for any quiet little priest, enveloped in the spotless lawn of his sacerdotal proprieties, shut out from the awful realities of American life by a church system as unreal as a house in the clouds, passing his balmy days in the sweet atmosphere of the gentler moods of amiable women and retired gentlemen, to talk of the 'meek and lowly Jesus,' and sneer at what he calls the coarseness and violence of the Parkers and Beechers of our day; but let one of those same peaceable gentlemen be hoisted up to the stormy mountain-top where these men stand, and see like them the hosts of God and Satan in terrible conflict below, feel the breath of the battle in his nostrils, and try to stand firm amid the curses of half a continent and the adulation of another half, and we suspect there would be either an extinction of the priest or a revival of charity." — MAYO.

"Finally, it must not be forgotten, on this point, that occasions of wrong and jeopardy do arise in this world, when a sacred fury of conviction and feeling is *required;* that acts of infamous baseness are performed in these days, which *legitimate* a scorching heat of temper, an unsparing heartiness of condemnation and opposition." — ALGER.

11. *His Theological Defects.*

"He proclaimed absolute religion, in oversight of the fact, that a religion must be relative to the human mind; and that, of all religions ever known, this relativeness is in the Christian most beautiful and complete. *Ignorant of his own sins, and imperceptive of the deepest needs of the human soul, he found in no gospel any emphatic design, saving power, or final authority.*" — BARTOL.

"Mr. Parker did not hit this golden mean. Unitarians generally take their understanding and their reverence, and form their creed: he took his logical faculty and his instincts. He stood on the utmost edge of the rational class. He said,

and said truly, if he could not trust God's work here, within him, he could not trust it without himself. Untrammelled by any fear or love of us, he tested all our doctrines by these two tests, — unbounded confidence in the promptings of a naked soul, and in the power of his logical faculty; the latter always taking the lead." — HEPWORTH.

"From first to last, his system, so far as he had elaborated and expressed it, was mere Naturalism; and it never rose higher than a natural theology." — "He taught that God is *immanent* in the universe and man, but not that he is *influent* still more." — W. H. CHANNING. (Mr. Channing's able criticism of Parker's Naturalism we shall endeavor to print hereafter.)

"His comprehension of Jesus was variable and unsatisfactory. It was more honest than is often found. He said, 'Let us look at this personality in a clear light; no myths, no delusions. Who was Jesus? What kind of a man was he? What has he done for mankind?' He went about his work with all sincerity, and did his best to know that august character. He failed, because he had not the elements within himself to measure the Christ. He had neither the refinement of sentiment, nor calmness of soul, nor apprehending imagination, to gather up the scattered *memorabilia* of the Master, and construct a consistent character. There are whole regions of the life of Jesus to which he was never admitted. Hence his Christology is the most imperfect feature of his theology; the great mistake, indeed, that must for ever somewhat estrange him from the full sympathy of the most highly cultivated Christians. It was not the fault of his general system, so much as a personal lack of nature, that brought him occasionally into an antagonistic or patronizing attitude to Jesus, repulsive to thousands of his most generous appreciators and truest friends." — MAYO.

"Mr. Parker knew all about theology, and had every form of theology at his tongue's end; yet he will hardly be acknowledged in the end as a great theologian. In construing the letter of beliefs, he sometimes missed their spirit. A perfect master of the forms of doctrine, he often misjudged their hidden sense. It was hard for him to pass himself into other minds, or enter into other experiences, or live in other states of development, than his own. Hence a certain narrowness, and, as it were, perversity, in his interpretation of systems." — "Hence the limitation which was imposed upon his own theology. It was a theology of the reason. Clear, plain, strong, it certainly was; and it would have been final, if the understanding was the final judge of these high themes. But imagination and sentiment, awe and wonder, have also their part to perform in the construction of a creed; and, where these are wanting, the system, however true, must be destitute of soundness, richness, fulness, and grace." — FROTHINGHAM.

12. *Destructive or Constructive?*

"As a knight-errant of the order of Templars, let us welcome Mr. Parker, not as perfect saint or sage. He tore off the veil of error, but brightened not the countenance of truth. He cut down the poplars, but planted not the elms. He ripped away poisonous and tangled undergrowth, and ploughed a deep furrow, but sowed little wheat and corn. I know not for what thought I am in his debt. His heroic example is to all a precious legacy." — BARTOL.

"*I cannot, however, help thinking, that the amount of destructive work which he did accomplish has made a deeper impression upon the world than is just to him.*" — STEINTHAL.

"Naturally enough, then, he seemed a destroyer; yet he came not to destroy, but to fulfil. They who passed him by carelessly, at his work, and saw the heap of ruin he had about him, said, 'He is undermining the foundations of truth;' but had they gone nearer, and looked down into the pit he had dug, they would have seen the great stones piled one on another, — the basis of the more glorious Church of the Future. He was infinitely more a believer than he was a disbeliever, — infinitely more a dealer in affirmations than in negatives. He made no denial, save in the interest of some grander assertion." — FROTHINGHAM.

"So Theodore Parker was not a destructive, but a constructive. There were, doubtless, negative elements in his theology. He underrated the use of institutional religion, and was never wholly just in his estimate of the Church. He had little executive ability in reforming ecclesiastical affairs, but passed his life preaching to a mass-meeting the great ideas which must inevitably modify every religious organization in America." — MAYO.

"It is asserted, but erroneously, that Theodore Parker was merely a destructive in theology. Once or twice in the year, some great falsity needed a great denial; and he did not shrink from the duty because it was uncongenial. But the great drift of his ministry was affirmative, and not negative. It was the cant of the Church, that he pulled down without building up; that he took away that upon which the world reposed, without putting any thing in its place: but it came from those who did not go to hear what he put in the place of the error he demolished, and who placed under a ban the works he issued.

"Any man of common sense, who has read Theodore Parker's works, knows they are two-thirds constructive. It is due to him that the common sense of this country is not utterly atheistic. The only Theism and future life which a man of sense can believe in have been more firmly established by Mr. Parker than by any other writer of this century. The great truth of

perpetual inspiration has been affirmed by him, and the heroism and wisdom of Jesus was a favorite theme with him.

"I know Mr. Parker did deny. I will not stop here to show up, as it deserves, the sophistry of those who say that a man should not take away any thing, unless he has something to put in its place; which is the same as if one should say, that a man should not pull down a falling and dangerous house, unless he has a house ready built to put in its place. Mr. Parker obeyed the great and stern voice of truth within him; denied where it bade him deny."—CONWAY.

"Let it ever be remembered in his honor, that he was by eminence an edifying iconoclast. Much of his originality lies in this combination, which marks his enormous superiority to most of his predecessors in the work of hostile criticism. Those who charge him with pulling down without building up, removing what has sufficed without furnishing a substitute, show an inexcusable ignorance of the matter they have taken in hand. They criticize falsely, from impulse of their own prejudiced supposition, not truly, from sight of his doing." — ALGER.

13. *His Views of Miracles.*

"And strangely enough has it appeared to me, that Parker erred when he, who, almost more than all preachers, insisted upon the great doctrine of an ever-present, active God, should be led to dwell so much on the unvarying march of natural law, as to deny that the ever-present Deity might, when it seemed good to him, break the apparent uniformity of causation, and, by what men call miracle, recall us from our danger of nature-worship to a consciousness of the close presence of an over-ruling Providence." — STEINTHAL.

"Take now, if you will, this idea of God, carry it out to its philosophical results, and you come at once upon the reason of Mr. Parker's long series of denials. You see how impossible it was for him to believe in the vulgar supernaturalism of the churches; how intrinsically incredible to his mind was a *violation* of natural laws; how irrational must have seemed a plan of salvation proceeding on the idea that the universe had, in the first instance, proved a failure; that man, the crowning work of a perfect Maker, had disappointed his Creator, thrown the earth into confusion, and driven the Infinite God to the necessity of saving his creatures by an artificial and over-strained device of redemption. If miracle meant the infraction of the laws of matter, it involved a self-evident contradiction; for how could a perfect Being break miraculously through his own perfect regulations?" — FROTHINGHAM.

"The same Naturalism characterized his views of miracles." — CHANNING.

"He was often hasty, over-credulous in the reception of crude German theories, reckless and clumsy in his dealing with facts which require, not a logic-machine, but a refined spiritual perception, for their appreciation. We think his summary rejection of what are called the miracles of Jesus unwarranted; and we often feel that he missed the deepest lesson of an incident or principle, from want of patience, or lack of original power to reach it." — MAYO.

14. *His Treatment by Unitarians.*

"Our attempt to rule him out of our denomination was indeed pitiable. Our pulpits were open to the most stringent Calvinists, whose creed, if practically enacted, would make a fiend of God, and a dark pit of this present life: but we indignantly shut the door against a man whose only crime was that he denied certain historical facts, — mind, they were facts, not principles; for he was, in the most spiritual sense, an earnest Christian minister, going with us, ay, leading us, in reform, and in the effort to bring men to a high religious life." — HEPWORTH.

"I need not here repeat the history, so shameful to the Unitarian Church, of the reception which this larger view met. His own pen, as the light of life was fading, was devoted to that record, so faithful, so terrible. One can only blush that a party of comparative sciolists, of men whose knowledge had been pumped into them from the Harvard reservoir, should dare to pronounce judgment on one who had drunk in the dew and rain and sunshine of every sky, and changed them to rich, golden clusters of learning and thought. Yet we should bear with his persecutors: they knew not what they did." — CONWAY.

"Disowning Jesus as a Master in spiritual things, though he would inconsistently allow Michael Angelo or Homer or Plato to be such in philosophy, poetry, and art; stigmatizing all approach to God through him as whining and whimpering through an attorney; and laughing at the pathetic symbol of the Lord's Supper, as the rattle that pleases or straw that tickles a child, — why should he have insisted on being counted among the preachers or disciples of Christ?" — BARTOL.

"We wanted to say a word upon Mr. Parker's relation to the Unitarians, and his alleged *persecution* by them. His complaints on this score seem to us the only thing really unmanly that appears in his whole life. He knew, or ought to have known, that the Liberal Congregational churches have stood for two centuries on a foundation which he denounced and disowned, — the Bible the only creed, and Christ the only Master; and he had no right to complain of discourtesy and exclusion because they would not suffer him to come in and knock the

supports from beneath them, and turn their sanctuaries into lyceum-halls. He was treated with tolerance, and even tenderness; and his bitter denunciations and gibes were never, to our knowledge, in a single instance returned. It would have been in perfect keeping with congregational usage and individual rights, if the Unitarians, when the crisis required it, had reaffirmed in the ordaining councils their two fundamental articles; all, in fact, that makes them a Christian denomination. We think they ought to have done it." — SEARS.

"Mr. Parker took their serious construing of his position as persecution. He was contemplated by many, perhaps by all, of his friends, as a martyr. To the Association of Ministers to which he belonged was ascribed the crime of cruelty; and that Association has of late been publicly summoned to answer some questions he printed, as an arbitrary tribunal for them to answer at before all flesh, and to express regrets for their harsh handling of him. What did they do? They never expelled him; they never tried him. They subjected themselves to misconstruction as a band of infidels for avoiding in all ways any motion to his harm. To the unparalleled honor of their charity, it was impossible for them to lift a finger against his welfare. Theological self-preservation bound them not to make light of his revolutionary views, the adoption of which would have been their dissolution; while the resolute disputation they made built for him the pedestal of glory he stood upon for the hour, to which by no surpassing talents would he have ever been raised. In the tone of the debate, his brethren had the spiritual advantage. The severest language quotable from conversation or the press during the strife is his, not theirs. But corporations among us are weak against individuals, living or dead: especially bodies with the faintest ecclesiastic color must always expect the decree to go against them in a summary, Turkish way." — BARTOL.

From nine palaces we have taken these bricks, — a handful from each, — and rebuilt a mosaic work. We read with interest how these nine souls look at this energetic man. They differ greatly, but also singularly agree, in their estimate. If we arrange the writers in the order of their admiration and praise, we should perhaps give them thus, — Conway, Alger, Hepworth, Frothingham, Mayo, Channing, Steinthal, Sears, Bartol. But Bartol and Sears give him earnest praise, while Alger and Con-

way plainly discriminate in their admiration. Bind up with these discourses the tributes to his memory from Wendell Phillips, Ralph Waldo Emersom, Manly, and Garrison, and the recent article in "the Atlantic" by Wentworth Higginson, and few men have ever had such a fragrant wreath of thought and love laid upon their tomb.

NOTES ON PASSAGES OF THE NEW TESTAMENT.

Passage II.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." — 1 Tim. i. 15.

It is an objection frequently urged against our sentiments by those who are opposed to them, that we underrate or disparage Christian salvation. This objection is urged in many different forms. Sometimes it is said that there is "no Christ in our religion;" again, "that we deny the Lord who bought us;" again, "that we deny the Saviour;" again, "that we do not believe in salvation by Christ." Probably we have all heard this charge frequently made, and felt its injustice when we heard it. We said to ourselves, or we said to those who made it, "It is not true that we deny the Saviour: we believe in him; we believe in salvation; we believe that 'there is no name under heaven, given among men, whereby we may be saved,' but Christ." This charge is unfounded and untrue.

But, while we have denied this charge, have we always done so in a proper manner? Have we treated this objection in the minds of our opponents with a proper respect? Have we taken pains to search for its ground, and remove

it by full explanations? or, rather, have we not often been satisfied with declaring it false, and ascribing it to the ignorance, bigotry, and prejudice of those who made it? It is true, it is made ignorantly; but ought not ignorance to be enlightened? It is true, it is connected with much prejudice; but ought we not to endeavor to remove this prejudice by calm reasoning, explanation, and patient argument? It may, indeed, be sometimes joined with bigotry, which refuses to listen, and closes its eyes against light: but more frequently it is an honest objection entertained by those who are not to blame for their ignorance, because they have had no opportunity of being instructed; or, if to blame for neglecting their opportunities, why, so are we all. Who does not shelter his prejudices, on a thousand subjects, from the light which he dreads may dissipate them? Is it not better, then, to try to correct the misrepresentation, than to cry out against the ignorance, prejudice, and bigotry of those who misrepresent us?

Every new doctrine will be misrepresented; every innovation and novelty, though a real improvement, will, for a time, be misunderstood and condemned. Its friends must expect this, and be prepared for it; otherwise they can effect nothing for it. They must not suffer themselves to be provoked by the accusation, but have an answer ready to show that the accusation is groundless. What if Fulton had been provoked by the ridicule and opposition that attended his first experiments with the steamboat? Instead of that, he was ready to answer these objections by pointing out and explaining the nature of his plan; and, moreover, by laboring to complete and show, by its practical operation, that his experiment was successful, and that he had introduced a real improvement. So ought we to do.

Those who oppose every novelty in religion, are, for the most part, good men. They wish to let well enough alone.

They are satisfied with the forms of religion as they exist. They fear lest the attempts at reform will destroy the whole fabric. They are men who take religion easily; who are not, by nature, inclined to doubt or question; who do not look at the abuses, see the corruptions, or feel the evils, connected with the present state of Christianity. They know that their own hearts have been purified, strengthened, and redeemed from the dominion of sin, by Christianity as it is; and they do not see why it should not do as well for others as for themselves. They fear lest the "solemn rites and awful forms," to which the reverence of ages has clung, should founder amid the strife of parties and introduction of novelties. Hence they are zealous conservatives; and neither know, nor wish to know, any thing about new-fangled doctrines.

Very many of those who opposed Christianity at the beginning were of this sort. They were afraid lest the customs which Moses had taught them should be changed and perverted by this new system. Such a one was Paul. He was filled with zeal for the law, and sought to root out those whom he sincerely believed were opposers of God. He believed himself doing God service in opposing this reformation; but afterward, when he was convinced of the truth of the religion, he became one of its warmest friends. Just so, among those who are now the most opposed to our views, might be found many, who, if their minds were enlightened, would become champions of the cause.

Instead, then, of indignantly denying this charge, let us patiently examine it, and see why it is that any suspect us of rejecting that faithful saying, worthy of all acceptation, that Christ Jesus came into the world to save sinners.

The reason, we think, is, that we differ in our view of

Christian salvation from the common teaching. Because our view of the Saviour and his salvation is different, they naturally conclude that we either deny or pervert it, or explain it away. But let us see whether this is the case.

What is it that Jesus saves us from? The common answer is, "From the punishment of sin." But we say, From sin itself. We consider the great object of Christ to rescue us from the power of sin; to redeem the mind and heart from its capability to evil lusts and appetites; to rescue the kindly and generous affections from the yoke of selfish and grovelling desires. This we believe and teach to be the object of Christ's salvation.

We do not, therefore, talk so much of the fire of hell as we do of the torture of iniquity; we do not dwell so much on punishment as we do upon guilt; we do not strive to paint the outward plagues and torments of the damned soul so much as its inward, spiritual wretchedness.

But is this denying the Saviour? or is it not rather exalting him? Let us consult scripture and reason.

From what does the Bible teach that Jesus came to save us? What said the angel who announced his birth to Joseph? "Thou shalt call his name Jesus," said he; "for he shall save his people from *their sins*." What said John the Baptist, when he looked on Jesus? "Behold the Lamb of God, that taketh away the sin of the world!" What says the Apostle John of the efficacy of Christ's blood? "It cleanseth us from all sin." And what says Paul to Titus? "The grace of God, which bringeth salvation, hath appeared to all men; teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that

he might *redeem us from all iniquity*, and purify unto himself a peculiar people, zealous of good works." And again: the greatest of evils is declared in the Bible to be sin; hence the great salvation must be from sin. And again: salvation is declared to be a spiritual one,—a salvation of the soul; but from what is the soul to be saved, except from the dominion of sin? This is the only evil which can affect it.

Scripture, then, appears to teach that it was the great object of Christ to save us from sin; and reason shows us that this object is far higher and nobler than to save us from punishment. If you had a disobedient and rebellious child, who had gone from one act of wickedness to another till he had broken the law of the land and rendered himself liable to punishment, to whom would you feel the most gratitude,—to the friend who should make great exertions to save him from this punishment; or to another who should visit him in his confinement, and, by persevering kindness, touch his heart, soften his obstinacy, and lay the foundation of a reform in his whole character? Would you not feel the most obligation to the last, who had saved him from the sin, than to the other, who had saved him only from the punishment? Let us consult our hearts. For whom do we feel the most gratitude,—to the blindly indulgent parent or friend who seeks to come in between us and the consequence of our own imprudence and folly, and ward off from our heads the suffering we have brought on ourselves; or to that true friend who shows us how to extricate ourselves from our difficulty by reforming our faults and correcting our extravagance? To whom do we feel the most deep and lasting attachment,—to the flatterer, who justifies all our faults and excuses our follies; or to him who firmly but affectionately rebukes our faults, and discloses to us our failings? Are not the words of the

wise king true, — "He that rebuketh a man, afterward hath more favor than he that flattereth with his lips"? Yes: there is still so much of nobleness in human nature, that it acknowledges as its best benefactors those who have unsealed the inward springs of moral and spiritual life; those who have made it acquainted with its own moral wants and moral capacities and powers; who have led it through severe self-denial to the consciousness of the power of self-control; who have unveiled to its enraptured gaze the noble features of truth and virtue, and inspired a thirst after all that is excellent, and a horror for what is base, abject, and low. If you wished to inspire an attachment in the heart of any generous person, you can take no wiser course than by pointing out to him his faults, and helping him to correct them.

We do not, then, deny, but exalt, the salvation of Christ, when we make it rather a salvation from sin itself than from its consequences. It is true that an outward hell is more terrific to the imagination than the hell of sin which is within us. It is true that more immediate and palpable impressions may be made by the description of external sufferings than of moral emptiness and woe. Yet the candid mind must, I think, acknowledge that the view which represents sin as the greatest of evils and guilt, as its own worst punishment, must, in the end, produce deeper and more abiding convictions of the importance of Christian salvation.

MISSIONARY MATTERS IN CENTRAL NEW YORK.

I WISH I could feel justified in giving you a glowing account of very successful missionary labors performed by me in this section of Central New York: but the pro-

gress of a new form of religion — especially if it is spiritual and practical as well as theological — is always exceedingly slow where there is an established, fashionable, and powerful religion to resist it at every advancing point; and thus, of course, I find it to be in my general field of labor. Preaching here at Cortland one-half the time, my other Sundays I use in visiting places within a distance of from five to fifty miles; endeavoring, as a general thing, to select such as seldom enjoy the labors of a Liberal preacher. This being one of the most exclusive and bigoted regions that I have ever been in, so far as ecclesiastical leaders are concerned, excepting where there are Universalist churches, I usually have to preach in schoolhouses and halls; but am able to get fair audiences from the more intelligent and independent of the "common people." One of my chief encouragements is, that the mass of those who turn out to hear Liberal preaching will not suffer, as to character, in comparison with those who go to the established churches; and I always get most of the reformers, who are longing for a better state of things. But I must wait till another time to give you a detailed account of my labors. I now only aim at making some general statements.

Universalism has been all through this region, and has done much good by its able and earnest discussion of the doctrine of *universal restoration* as against that of *eternal torments;* but it has not been able to establish many permanent churches. Such a result, in such a region, does not naturally come but from a half-century's ploughing and sowing, — the people are so slow to learn a new truth, and generally so slow to follow it after it is learned. But wherever I go, and find that Universalism has preceded me, I have reason to be grateful for so useful a pioneer; though I do not see that its work has been *all* good. It

has often been, it seems to me, too exclusively *textual*, after the manner of the Orthodox; and has also preached too much upon what God will do to save man, and too little upon what man has to do to save himself. Still, it is not best, I think, for liberal Christians of the different parties to criticize each other too much, especially with severity; but to thank God that each has been raised up, under his beneficent and beautiful providence, to accomplish its own mission in its own way.

Where I find Universalism or Unitarianism prospering, and meeting the demands of those who are longing for light, liberty, love, and progress, I bid it God-speed, and go on my way to the more needy and desolate regions. And I think, that, in every place where a Universalist or Unitarian society has been established, the liberal men and women of that place should unite and make a strong one; that is, if there is not room and a special necessity for two societies. Of course, if it is only a mere sectarian society, chiefly aiming to make believers in its *creed*, those who think character, life, and universal reform, the main things, cannot join it; but they can frequently, if not always, unite with it, and soon get it on to a right basis.

As I have said in a previous letter, Unitarianism has scarcely been known hereabouts until very recently; and multitudes are now learning its doctrines, principles, spirit, and aims, for the first time, from the books, monthly journals, and tracts which I have freely circulated among them. Several excommunications for Unitarianism have occurred in this region; but they don't work well for the excommunicators, and are probably at an end. Thus to *inform* the people is about all that can be done for the present. If the seed thus sown is *good* seed, as we believe, and it does not all fall on stony ground, — which is not at all probable, — in due time it will come up, and yield

a harvest. Hence, as I estimate *success*, though I have no glowing account to send you, such as I have hinted at, I am, nevertheless, full of encouragement and hope. I used to look for great and astonishing results in a short time, and was impatient that the kingdom of Heaven did not come "with observation" and at once; but now I can wait a long time, remembering that a summer has to intervene between spring and autumn. It is certainly true, looking at the matter from a Christian stand-point, that, in our struggle with old error, —

"Ever the truth comes uppermost, and ever is justice done;" —

that is, at last. Only get truth and justice — and they should go together — into the minds of even a few worthy persons in any community, and they will be sure to diffuse themselves.

Liberal views, however, will hardly be likely to prevail out of New England, to any very great extent, under the distinctive name of "Unitarianism," any more than they will under the name of "Universalism." In some places, they will; and, where they do so naturally, that is well: but to attempt to force a denominational name in other places is unwise, and bad in effect. And why care for a name, if the ideas and principles for which it stands are accepted and lived? But I think that the broadest, most catholic, denominational platform that has ever been laid in this country was laid by the early Unitarians: and it should have been *strong* enough to hold such men as Theodore Parker and Dr. Bellows both; and the Pope of Rome too, if he should wish to stand upon it. "Channing Unitarianism" was thus broad; and a narrower kind will never meet the wants of the thinking, independent, advancing classes of the West. Only the truly "Broad Church" can prevail out of the cities. In almost every

place into which I enter, I find Universalists, Spiritualists, Abolitionists, and general reformers; and all these, combined in one movement, often make a strong one: and it is an encouraging sign of the times, that they are fast coming to demand substantial Christianity; Christianity, I should say, very like that expounded by Channing, — rational, spiritual, practical, progressive. If Unitarians and Universalists would go as earnestly for putting their leading ideas — as the Fatherhood of God and the Brotherhood of Man — into deeds and institutions, as into sermons and books, they would soon become a greater power in our country than they now are; and this is the practical work demanded of us in this age.

I find that one of the greatest obstacles in the way of the wide acceptance of Liberal Christianity is the high standard of morality and philanthropy which it holds up. If we only wished to make *sectarians*, who would assent to a creed, and help to sustain a religion whose way to the kingdom of Heaven is one *made easy*, we might have almost any number of followers for the asking. I say it sincerely and deliberately, that, after much careful observation, I believe that the success of the popular religionists is partly owing to their pointing to such an easy way. Their way of salvation is only *intellectually* hard to thinkers; whilst it is morally easy to all, especially to "respectable" sinners, who keep inside of *law*. This, I know, is a common charge brought against the various classes of Liberal Christians; but the time has come in which "the tables should be turned" upon them, not for mere *effect's* sake, but for *truth's* sake. My chief charge against Calvinism and semi-Calvinism is, that it is, in this age, corrupting; and hinders, rather than helps, the development of men and women into genuine Christians. They who become such Christians under its influence, become

so in spite of it, or by rejecting its bad elements and absorbing its good ones, — by "natural selection."

I find in my journeyings, in almost every place that I enter where Orthodoxy has always had the field to itself, that there is a specially large amount of dissoluteness and vice among the young. A stern, gloomy, selfish religion on the one hand, and rum and rowdyism on the other, seem to be natural extremes, — the latter, in a sense, a re-action from the former. This is easily accounted for: for there is nothing in Orthodoxy to attract the youth to it; and many of them put off the acceptance of religion, it is so repulsive to them, till they come to die; and then seem to accept it, if they accept it at all, as "the least of two evils." They do not care much for God and heaven, in themselves: but they prefer them to his black majesty and *the other place;* and so they plead for mercy, and lay hold on the "atonement." Liberal Christianity, when it gets fairly established and becomes popular enough to have a fair hearing, will draw the young as well as others to itself, and purify, elevate, and save them.

It is an immense amount of unbelief that Orthodoxy is causing, and a still larger amount of mere indifference to all religion. I think that religion — the Christian religion, religion with *any* vitality and earnestness — is dying out in many Orthodox churches, — dying out under the influence of mere worldly fashion. Of course, its ministers cannot preach and apply our doctrines and principles; and they know that if they preach their own, as they are in their creeds and confessions, unadorned with flowers of rhetoric, the *many* liberal men and women in their congregations will leave. They seem fully to understand, that the most effectual way for them to put down their doctrines is to preach them up: and so, when I offer them my pulpit, wherever I have one, to do that work in, they de-

cline; but decline also to let me preach our doctrines in their pulpits, which I shall always be so happy to do as a "labor of love."

I think Liberal ministers — half of them at least — could not do a better thing, for the next year, than to give up their pulpits to such Orthodox ministers as would agree to preach, without any concealment or any compromise, just what they profess to believe. But they would not accept them, especially if replies were to follow them. If they have the *truth*, why not?

But as they preach neither Orthodoxy nor Liberalism in any positive and earnest way, but only a sort of ecclesiastical pietism, — Churchianity instead of Christianity, — they are not even awakening the fear of hell in their hearers, much less an interest in vital, working Christianity. I think that in their congregations, outside of their communion tables, there is not only little faith in their theology, but as little in any spirituality or reform. They are borne along mainly by the tide of fashion; and were it not for the courses of winter lectures that are had throughout our country, and in which our Liberal brethren occupy such conspicuous places, they would seldom hear any thing new or stirring, shut up as they are on Sundays to the necessity of listening continually to the same old things. And it is a real treat to the more intelligent and independent of them, who dare be courageous enough, to hear such men as Starr King, George W. Curtis, E. H. Chapin, Wendell Phillips, A. D. Mayo, and others like them.

Liberal Christianity should be carried into all parts of our country; because it holds out, in its best form, a higher ideal of life than Orthodoxy does, — a higher ideal of individual, social, commercial, and political life. What a difference between the ideal of Calvin and Channing, and of Dr. Blagden and Dr. Furness! If men only grow

up to the ideal of Channing and Furness, they almost, of necessity, lay aside Orthodox theology, as a worn-out thing; the spirit of universal humanity that is in them leading them to higher and better views of God and destiny. How apt are Orthodox men, who accept the doctrine of human brotherhood, and, in the spirit of it, labor for the redemption of *all* from every oppression, wrong, and sorrow, to ascend from that to the universal paternity of God, and then to throw away all the "five points" of the stern Genevan! Scores of such might be named to one Huntington that has gone the other way.

It is no marvel that the Orthodox dread a philanthropic enterprise like antislavery, and denounce it as "infidelity." All philanthropy naturally leads to what they call "infidelity;" for, as sure as men get such a spirit in their hearts, they soon come to believe that God is the infinite Philanthropist. "We know him thus," they say, "by the spirit he gives us." Calvinism cannot live in an atmosphere of humanity, but only in an atmosphere of selfishness and cruelty: hence its decline at the North, and its predominance at the South. Abolish slavery in the South in the Good-Samaritan spirit, and the theology of love will soon supersede the theology of fear, and spread widely.

The way, then, to prepare for the spread of Liberalism is to purify the moral and spiritual atmosphere, so that it can find sufficient nutriment. So long as slavery, war, capital punishment, and other similar barbarisms, prevail, so long will barbarous theologies continue; but let the rising tide of humanity sweep the former away, and the latter will most certainly go with them. Philanthropists, without any theology, are doing far more for the diffusion of even a liberal theology, than our theologians are without philanthropy. Let this be considered.

The work of Liberal Christianity, then, is very broad and deep. It is to give the world a higher ideal of life; to save sceptics, indifferentists, nothingarians, who are made so by Orthodoxy; and to re-awaken the religious sentiment in the thinking classes, who demand a theology that will meet the wants of their intellects as well as of their affections. And I trust that Unitarians will henceforth be catholic enough to fellowship and work with all classes of sincere and honest persons — whether of the extreme left or extreme right — who seek the truth, aim to serve God and humanity, and to build up "the kingdom of Heaven on earth." If not, it must fail to succeed.

HINDOO MISSION.

CALCUTTA, May 17, 1860.

DEAR BROTHER CLARKE, — I had a call, the other day, from a gentleman from Burdwan; and, just to show you the way in which one's efforts are thwarted in this country, let me explain to you why the rajah seems to have forsaken me, and my efforts for Bengal, for some two years past. You may remember, that, during the *first* two years of my residence in India, I was almost a favorite of his; at least, he seemed glad to have me come to his city, and always served me like a prince. I have had too much to do, to lay much to heart the fact of his long silence; but you may believe that I was not a little irked to find how I had been maligned by Hindoos high in his service, who were and are jealous as lynxes of the rajah's interest in any thing that inkles of Christianity. They have insinuated, in ways to make him more than half

believe it, that I *beat the servants* whom he sent to attend upon me at the neat cottage which he usually assigns me! Is it not provoking to be the victim of so absurd a falsehood? and still more annoying to feel how impossible it is for me to tell him, now, that he is the victim of an imposture, and that I was enough of a Christian not to dream of lifting a hand to strike the men whom he generously sent to make me comfortable? If it be hard in other countries, how much harder is it in Bengal, to guard a good cause from injury arising from petty and miserable and most unlooked-for misrepresentation!

We had, last Sunday, a very fair turn-out of *new* attendants on our Sunday service, attracted to our eligible Hall in part by curiosity to hear our noble and energetic convert, Abdool Musih the Persian, who is just now going home with Capt. Mercer to England to pursue his studies there for a year or so. The invitation, which we had in the papers during the previous week, read as follows: "Public Address at the Hall of the Useful-Arts School, No. 85, Dhurrumtollah (nearly opposite the Union Chapel). Mr. Abdool Musih, a Persian from Teheran, will give an account (in Hindostanee and English) of his conversion to Christianity. Hour, ten o'clock, A.M." The address was very brief, clear, and satisfactory; more so, of course, to those of us who understood Hindostanee, than to those who did not.

We are now in the extreme heat of the year, — the thermometer at 130° or 140° in the sun, and 100° in-doors in the coolest corners; and this for weeks, day and night. One's only possible comfort is to be busy enough, with book, pen, and good talk, not to think of it. All schools have holiday at this time for from two to four weeks, — i.e., from mid-May to mid-June; when "the rains" usually commence, and the air is cooled by showers. Wishing to

lose no time, however, we have opened our school "in the midst of the fire." Yesterday was the first day with us; yet we had an arrival of nine or ten pupils. We have a good prospect of having, in due time, as many as we can accommodate; "Words of Jesus" to be read in the school, both in English and Bengali, every day. We mean that the *atmosphere* and *tone* of the school shall baptize our pupils "into the love of God, and the patient waiting for Christ" *until he come* in the spirit and with power.

I have no little pleasure in informing you that there was no real or abiding defection from his Unitarian position on the part of Sergeant-Major Cress; though a temporary mental trouble about what he supposed to be the Unitarian doctrine of sin had induced him to write, more feelingly than thoughtfully, that he never could be a Unitarian. He now writes, —

"Regarding the Unitarian books I have, — I would not part with them for a thousand rupees. No, no: I must read and re-read them. . . . Believe me still to be your slow but sure disciple. "C. CRESS, *Pensioner.*"

A letter received *since* the above is still more emphatic in declaring his lasting allegiance to the Unitarian gospel and cause, as the genuine cause of God and Christ.

It is a pleasant thing to me that Dr. Duff, the very energetic leader of the Scotch Free Kirk in this part of the world, should have become a good personal friend of mine, so far as to give a hearty seconding to my efforts in some directions; though, of course, not in my theology, which I suppose he dreads and hates as bitterly as ever. Dr. Duff, as President of the Bethune Society, called on me to be the closing lecturer of the winter course; and has done by me as by the others, — viz., drawn up a happily condensed synopsis of the lecture, and had it

printed in all the papers. We have also had several pleasant personal interviews of late, witnessed occasionally by some of his "converts."

The leader of the Hindoo "Unitarians" lately gave out that he was ready to recognize Christians as good "Bramoes" (*their* favorite name). I went to see him about it; and he added the *condition*, that they must first openly abjure Christianity and the Bible!

We are supplying distant schools, as ever, with Christian reading and gospel principles, to their joy.

Capt. E. S. Mercer and Abdool Musih are spending eight or ten weeks with us, and reviving our work of faith in Christ.

Your Brother DALL.

CALCUTTA, June 2, 1860.
Unitarian Mission House, No. 85, Dhurrumtollah.

Pardon me a short letter this time. Though we have had our Sunday services in the Hall of this building since the 1st of May ult., my residence here begins to-day. Aided by my good colleague, Mr. William T. Johnston, I got "all moved" by set of sun, yesterday. Our table prayer went up at seven, last evening; and I slept (oh, how sweetly!) here for the first time, through a night cooler than usual, to awake this morning, singing, "Ebenezer" ("Hitherto hath the Lord helped us"). We have been, for five long years, crying, "Lead us to the Rock;" and we find ourselves at last upon it, and rejoicing in its shadow. God is good: when shall we be so? When shall we love him as Jesus loved him, and our hearts hourly well and flood over with our dear Lord's "I thank thee, O Father! Lord of heaven and earth"? This day, this hour, at least, we do love, we do thank him. Nor need I say that our gratitude is strengthened by hearing (though

not, alas! with the outward ear) the voices of those we love, — and who, with us, love the Father and the Brother, — making music on the air. To both God and his Son, it must be a pleasant thing to look down and see a pure fountain, though a tiny one, opening freshly here in the midst of this city (which should not be called Calcutta, but Gomorrah). Indeed, Brother Clarke, though Calcutta has improved from the former days, — when open and licentious revelling could not even blush, nor drop a hand to hide its shame, — there is no city (no mercantile or large city) on the face of the earth, — Rome and Constantinople not excepted, — where the holiest domestic ties are held in lighter esteem, or more recklessly profaned.

Two pure and excellent and most motherly English women — Mrs. H. F. Doeg and Mrs. J. L. Reed — left us for the "continuing city" on high; and I may truly say, that, though that loss cannot be repaired, we weep not for them, but for ourselves and for their orphan children. A sadder loss than all those that have broken us with breach upon breach, by death and removals, has fallen on us of late, and, during the last month, withdrawn (we hope, not for ever) from our thinned ranks some eight or ten persons, who, as we hoped, would have lived and died in this fold.

Thus, dear brother, a sifting has been going on and on, till we have barely ten left to save the city. Indeed, ten was just the number present, on the last Sunday morning, to pray together for strength to bear up this ark of our Unitarian covenant; to thank the All-Father for the sympathy we *knew* existed for us and our enterprise, in other lands, more blest than this; and to pledge to each other, that our faith in the victory of the Lord's gospel over the gates of darkness should stand strong. After church was over, we *all* remained, and talked a long time together.

We felt that *we*, at least, were *one;* and we had it given us to rejoice that we were, as a church, counted to suffer so great losses and wounds, and such abounding scorn, for the dear name of our great elder Brother, and King, Jesus Christ. Yes: we feel that from this time God is renewing us. No man any longer comes as a mere patronizer of a movement of love and prayer, as done only for others: each one seems now to come because he needs this love and prayer himself. Bear us up to God on the arms of your faith and your love.

All is well; though the climate begins to tell on the pastor of the little flock, and we sometimes weep along the hot and dusty and stony way. God be with you all! Amen.

Your Brother DALL.

CALCUTTA, July 3, 1860.

I write to-day amid the music of voices, — the low hum of a busy school of younger and older boys, whose numbers have already run up to eighty-five, though no special efforts have been made to bring them in. They all pay as much as eight annas (a quarter of a dollar) a month; and they nearly fill our centre-room seats, though we have not yet completed two months since the school was opened. They are mostly such as would be called "Heathen" boys in your part of the world, though their parents and relatives would indignantly repel the word that they were "*Heathen.*" "Christian," on the other hand, is a word which their "orthodox" Hindoo guardians train them to believe dethrones the great Spirit, Poromeshwar, — the Most High, the only God, the undying One, — and puts in his holy place Kristo-Jesu, who is called God, though he once ate cow's flesh, the worse than cannibal ("killed the fatted calf"), and lay *dead* three days in a rock-cave.

It is a sad and humiliating fact, that very devout English missionaries here dwell much upon the death of God. I never heard it so dwelt on in America, or in England, or anywhere else. Some of the latest tracts printed by the London Missionary School, and issued from their palatial headquarters at Bhowaneepore (not three miles from where I write), teach not only the death of God the Son, but of God the Father.

My boys — who may be a hundred in number by the time another half-monthly mail goes out — certainly rejoice in many of the passive virtues to a high degree, as well as in some of the active ones. By this I do not hint that they are dull learners. By no means: their rapidity of intellectual acquisition, as I have often said, is unsurpassed, though often blasted by contact with the pollutions of idols. Indeed, I think I never saw boys more eager to learn. Tell me, now, if this intellectual activity, in snatching all of knowledge that lies within their reach, is "Heathen." When the Lord praised the unjust steward because he had done *wisely*, was he praising Heathenism? Again: a more affectionate — or say, mutually accommodating — set of smiling schoolfellows need not be looked for, as they will not be found. They don't seem to want "to go to the head," and are always for helping one another, both at study and recitation; so that they have scarcely emulation enough. Is this extent of "doing as you would be done by" what you call "Heathen"? Again: they have more of "veneration" than is good for them. They all make *salaams*, and are distressingly submissive; though they can shout at play about as loud as any boys. Had that reverence been directed to a habit of prayer, and to the *unseen* God, generations and generations ago, it would not now be like a beautiful vine trailing in the mire. If it worships at all, except in dread, it hardly yet feels after or finds the finger of the God and Father of our Lord Jesus

Christ. Thank God! it does *seek* better than it has found: for, last Sunday, near a dozen of the older boys begged to be allowed to attend our sabbath service; and they came. It was our Communion Day (only four Christians present); and they were among our most attentive listeners (they understand English), and seemed to enter into, so as to *comprehend*, if not deeply feel, the exhortation to "fellowship with God through Jesus Christ our Lord."

We keep our *school* distinct from our *church* work. To one we devote the hall and rooms of the first story of the building, and to the other — our religion as such, up into which we *win* all the souls we can — we give the upper hall and rooms of the second story. I begin to see how much our influence as a mission is deepened by having a *building* of our own.

The last mail brought us our fifty-pounds (annual) donation from London; which comes near to paying half a year's rent. Will American sympathizers pay the other half?

Since my last, our mission has opened its *sixth* year in my hands. Now that we have command of a good building, and I have an excellent man for a colleague in teaching, will not something be done for *permanency*? Our Sunday school, which had ceased, is now renewed: Sunday before last, nine pupils; and last Sunday, about twenty.

DALL.

TROUBLES AMONG THE ORTHODOX.

UNITARIANS have had their troubles, and have them still: but they are nearly through them; they can see land. The Orthodox, however, are like young bears, with all their troubles before them. We are slowly, but surely, approaching that point where we shall agree that every

church shall be independent in its private matters, but shall co-operate in Christian work with every other church which claims to be Christian. This is the true basis of the Broad Church; and it is as certain as any thing in the future can be, that there is to be a great organization, including churches and men of every shade of orthodoxy and heresy, who shall unite, not on a basis of dogma, but on a basis of action.

Meantime, the dogma-church is getting deeper and deeper into the mire. It has come into deep waters, where there is no standing; and also, apparently, into soft mud, where there is no swimming.

Take, for example, the cases, now becoming numerous, of Orthodox churches which insist on settling ministers, who are decidedly unsound, according to the standards. The last instance we noticed was described in the "Boston Recorder" for Aug. 9, 1860, in a letter from Rev. G. A. Oviatt, in regard to the ordination of Mr. Dorman at Manchester, Conn. Mr. Oviatt was scribe of the council which examined and ordained Mr. Dorman, and feels dissatisfied with the whole proceeding.

It seems one council had already tried, and tried in vain, to ordain Mr. Dorman. After a long examination of the candidate, they voted unanimously, that "the way was not open" to ordain him. Something blocked it up; but what it was is not stated. The poor council, like Balaam's ass, saw an angel (or a devil) standing in the way, and fell down. It could not get forward.

So a second council was called, and proceeded to examine Mr. Dorman, but with small results. The more they asked him about his creed, the less he seemed to be ready to tell them. This is the account which Mr. Oviatt gives of it:—

"The council that settled Mr. Dorman was not satisfied with the doctrinal views of the candidate, with the exception of two or three members (I think); and yet a majority voted to ordain and install him, as I understood, for reasons, in part, I will presently state. And now for the examination of Mr. Dorman. It occupied some three to four hours, and was conducted, on the part of the council, with perfect fairness and great patience.

"During the early part of the examination, Mr. Dorman appeared tolerably well; during the latter part, far otherwise. To many of the leading questions, his answers were very equivocal; certainly 'non-committal.' I remember distinctly the questions I put to him, and his answers thereto, almost word for word. I will give them in substance, and nearly verbatim, without the quotation-marks. What is election? — Answer: I suppose, God's choosing some. Why does God choose some? — Answer: I cannot tell. I sometimes lean to the opinion, that God chooses some for reasons best known to himself; and sometimes I lean to the opinion, that God chooses whom he does, because he foresees that they will repent and believe in Christ, and therefore he elects them. I read the article in the 'Confession of Faith' of the church in Manchester, on election, and asked the candidate how he would expound it in a sermon, should his people request him to preach on this doctrine. — Answer: I don't know: I am studying the Bible to find out. With regard to probation, I asked him, Do you, or do you not, believe that the probation of all men ends at death? — Answer: I cannot tell. God will give all men a fair chance. Faith in Christ is necessary to salvation. There may be some, I sometimes think, who, not having a sufficient knowledge of Christ in this world, will have an offer of pardon after death. I am not satisfied on this subject: about it I have my doubts. I don't know that any to whom I may ever preach in this land will be among the number of those who have another chance after death. I asked, On what texts do you ground the belief of a probation, *for any*, after death? — Answer: 'All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men,' &c.

"The license to preach, given to him by (I think) the Third Presbytery of New York, which specifies that he, in his examination by that body, assented to the 'Confession of Faith,' was read; when the moderator asked him, Do you now believe as you did at the time this license was given to you? — Answer: I don't know but I do. Do you believe, in the main, in the Assembly's Catechism? — Answer: I don't know. I don't know much about the Catechism. With regard to the 'perseverance of the saints,' the candidate was equivocal, undetermined, in his answers. All through the examination, the candidate was, in respect to many leading, fundamental doctrines, thus indefinite in his statements; seldom answering a question definitely, distinctly."

It will naturally be asked, — since this council came together to see if the candidate was Orthodox, and did not find that he was, — how could they vote that the "way was open to ordain him"? What had become of the "angel of the Lord" which stood in the way of the first council? The prophet, Mr. Dorman, had endeavored to ride into the church at Manchester on the back of council No. 1: but that council saw an angel of the Lord, yclept Orthodoxy, standing in the way, with drawn sword; and so council No. 1 could not go forward, but hurt Mr. Dorman's foot against the wall, and then fell down. So Mr. Dorman mounted council No. 2, and tried again. The mighty angel of ORTHODOXY was still standing in the way, with drawn sword: but another mightier angel, named EXPEDIENCY, came up, and requested Orthodoxy to step aside; which he immediately did. Hear the account of it from sorrowful Brother Oviatt: —

"It had been thrown out by the church and society, that, should councils refuse to grant their request, and settle Mr. Dorman, they were resolved to act on their own responsibility. So I understood it. With the great dissatisfaction with Mr.

Dorman's doctrinal views, it was believed that Mr. Dorman must be a real Christian, and might become sound; while a refusal to settle Mr. Dorman might be the occasion of a rupture among the people, as they would, most likely, either call another council, or get him into the ministry, as their pastor, in some other way: and so it was considered expedient, by a majority of the council, to ordain and install him. The moderator gave the charge to the pastor, after the ordaining prayer, in which, at the outset, he frankly told Mr. Dorman that the council had many difficulties, and were not satisfied with his views on some points, while he was believed to be a good man. He then entreated him to be rooted in 'the faith once delivered to the saints.'"

So it seems, that, though Orthodoxy is mighty, expediency is more mighty. It is bad that a minister should be a Pelagian; but that an Orthodox church should break away —— HUSH!

THOMAS HOOD.

Memorials of Thomas Hood. Collected, arranged, and edited by his daughter. With a Preface and Notes by his Son. Illustrated with copies from his own Sketches. In two volumes. Boston: Ticknor and Fields. 1860.

We have here the account of a life dedicated to making jokes. We know of nothing more mournful. To get one's bread by making puns, to pay house-rent by manufacturing to order fifty witticisms, to send Tom to school by help of a jocose article, to set off a comic monthly against the monthly bills, — thia gives a lurid and ghastly character to human existence.

Thomas Hood was a poet: he had a vein of real genius.

But he was not a man of humor: his wit was seldom spontaneous, — almost always forced. Even his well-finished and producible jocosities were rather stiff. But here we are introduced into the workshop, and shown the shavings and leavings of his mind, — the discordant germs of things badly joined together.

It is ungracious to criticize the memorial of a son and daughter, erected to the memory of a father whom they loved and revered. Yet something is due to the public, and to the cause of sound literature; and we are obliged to say that this book is badly written. Every thing Hood left has been emptied into it. Letters about nothing, and containing nothing; dreary jokes; unmeaning sketches, pencil-drawings such as any one could make when half asleep; long and prosy passages "which lead to nothing," — such are the contents of these two volumes. Three of Sidney Smith's off-hand witticisms are worth every thing in these books. The difference is like that between water thrown up by a fountain and that forced up by a pump. For domestic uses, — for cooking and bathing, — pump-water is as good as the other; but, for beauty and ornament, commend us to the fountain.

Messrs. Ticknor and Fields showed their usual generosity to the authors of these volumes in purchasing the early sheets of them; and they publish so many really good books, that they can afford, once in a while, to print a poor one.

DR. NEHEMIAH ADAMS THE HEAVIEST BURDEN CONGREGATIONALISM HAS TO BEAR.

So says the "Congregational Herald." It says that his name is detested by thousands of good people throughout the Free States, as the apologist of oppression; and will be more intensely so in future years. Thus it speaks: —

"In the field of slavery-discussion, does the senior editor of the 'Recorder' see no apostasy in the opposite quarter? A short walk from his office will take him to the door of a Congregational pastor, who has gone to the other and less excusable extreme; and with whom, as false to Freedom in the day of her struggle, we are also unwilling to be numbered or gathered. We can point him to one who seemed fitted, by rare endowments of genius and grace, to stand in the breach for pure Orthodoxy, confided in by all her friends, and respected and feared by all her foes; and who, by the sudden disclosure of a weak 'South Side,' was permitted to divest himself, in a day, of a large part of the moral power which he had for years been accumulating: so that now, throughout the Free States, by thousands of good people who do not know him, his name is nothing less than detested — and will be more intensely so in future years — as that of the apologist of oppression; and others who have known and loved him, who may come within hearing of one of his public discourses (we speak from experience), must be beguiled into a forgetfulness of his moral position on the subject of slavery, before they can listen to the noblest and sweetest thoughts, expressed in the most pure and graceful diction, with any thing like the old delight. And the result is, that one who promised to be the support and ornament (*salus et decus*) of our Christian denomination, is, we believe, — and we say it with the sacred grief of personal friendship, — the heaviest individual burden that Congregationalism now bears in our land. Yes, there are *two* extremes; and from both, and both alike, we ask to be saved."

BOOKS RECEIVED

Since our last Notice.

The Sand-hills of Jutland. By HANS CHRISTIAN ANDERSEN. Boston: Ticknor & Fields. 1860.

One of the *good* story-books for children, — good, because (1) interesting; (2) with a good moral tone; healthy, not morbid; (3) instructive, but not too instructive. Such are all Andersen's books: so far as we have read them, they are all good for children. They are not *sloppy;* but bright, as children's books ought to be. Many suppose that the rinsings of weak brains are good enough for children; but this is a mistake. Children need the very best books: the first impressions made on young imaginations should be of the best quality. They should read only such books as "Robinson Crusoe," "Gulliver's Travels," "The Vicar of Wakefield," "The Pilgrim's Progress," "Don Quixote," "Uncle Tom's Cabin," Walter Scott, Miss Edgeworth. Younger children should read Jacob Abbott, Andersen, and the like. The parents may read silly books; but children should have the best. This work is one which may be added to your child's library.

The Wild Sports of India, &c. By Capt. HENRY SHAKESPEAR, Commandant Nagpore irregular force. Boston: Ticknor & Fields. 1860.

This is a highly interesting book, — as much so as Gerard's "Lion-hunting in Africa."

The attractions of danger are mysterious. That a man should go deliberately into a jungle to find a man-eating tiger, — certain to be torn in pieces if he misses his aim, if his gun misses fire, if he trips and falls, — seems inscrutable. That he should forsake the ease and comforts of a luxurious Indian camp, — quit his palanquin, his shaded and cooled tent, his iced sherbet, his old Madeira, — and spend hours under the intense sun of India, with a ten-pound rifle in his hand, in order to run the chance of being clawed by a panther, chewed by a tiger, gored by a boar, or trampled by an elephant, is a curious psychological fact. But in this way has Capt. Shakespear (and probably a hundred other Englishmen) amused himself during the last twenty-five years.

On one occasion, Capt. Shakespear wounded a huge panther. The animal rushed at him. Unfortunately, the captain had not his rifle nor his own huntsman with him. He fired at the beast twice, without stopping him. The panther seized his left arm and the gun. Capt. Shakespear forced the gun crosswise into its mouth. The panther retaliated by tearing his hand and wrist, and clawing his thigh. The native hunter struck at him with a spear; and he flew at the hunter, knocked him down, took away all the rifles, &c., and sat down on them. Capt. Shakespear retreated backward, slipped, and fell into a thorn-bush. He got up, still within easy spring of the panther; backed away to his men, got another gun, and ("cattawaumptuously chawed up" as he was, and pretty sure that he would die) came back to renew the fight. This time the panther caught him by his foot, bit it through, and threw him down. Capt. Shakespear jumped up, seized a spear, ran it through him, and killed him.

Another time, having had three ribs broken, he had himself propped against a tree to shoot the panthers as they came past him.

On another occasion, pursuing a tiger, — himself on foot, — he found himself close to a mass of foliage, through which he could not see; and felt the hot breath of the tiger coming through into his face. His native hunter turned to run; which would have been certain death to one or both. Capt. Shakespear seized him, and held him down; while he kept his face, unturned, toward the tiger. After about a minute, he perceived the heat of the breath gradually diminishing; and presently heard the tiger's leaps as he departed.

Such are the delights of hunting in India. But three inferences may be drawn from the book, not wholly unprofitable.

1. It is a *practical* solution of the problem of evil, for all who can enter into Capt. Shakespear's feelings; for if, after creating this world, — with all its tigers, &c., — the good God had created another, into which no such thing was allowed to enter, and had offered Capt. Shakespear and his sympathizers their choice, it is certain that they would have chosen *this* one, and not that.

2. It may relieve the anxieties of those who think that human nature makes no progress, but goes round and round in a circle. They say, "In old times, nations were first poor and virtuous, then wealthy and luxurious, then vicious and weak, lastly enslaved and ruined: modern civilization will go the same way." But Christianity has added a new element to national character, which will make the result different. Christianity has thrown a handful of salt into modern civilization. So now it happens, that the most aristocratic youth

of the wealthest nations on earth are bolder and braver than the savages, more enduring than the barbarians. Men leave their London club-houses and Paris boulevards, to ride into the jaws of hell at Balaclava, or to fight tigers in India. Wealth and refinement do not now take away energy and courage from Christian nations. All the savage nations on the face of the earth would not be a match, to-day, for either England, France, Germany, or Russia.

3. Look at the compensations of life. The happiest thing which an Englishman, with all opportunities and privileges, can find to do, is just the thing which the poor Hindoo hunter can go out and do with him; viz., kill a tiger.

Lectures on the Doctrine of Atonement. By J. SCOTT PORTER. London: Ed. T. Whitfield, 178, Strand.

This is a small octavo of 166 pages; and contains eight Lectures, with an Appendix. It is an argument mostly addressed to the view of Substitution, with its appended doctrine of Imputation. It would not meet the doctrine as taught and held in New England. Composed of lectures written for a popular hearing, it is not sufficiently profound, distinct, and thorough to satisfy earnest thinkers; but may be useful for the public.

It is singular that Mr. Porter (Appendix N) should have forgotten the facts concerning Mr. Fauntleroy, and the case of Angelini, the teacher of languages, who offered to be hung in his place. He will find the details, with Coleridge's comments, in the notes to the "Aids to Reflection."

Letters on the Divine Trinity; addressed to Henry Ward Beecher. By B. F. BARRETT. New York: Mason Brothers. 1860. (Thick 12mo pamphlet, pp. 137.)

We can imagine the confused state of mind of H.W. Beecher in attempting to read these letters. New-England theology he makes sad work with; but with *Swedenborgian theology* what could he do? For New-England Orthodox theology is to Swedenborgian theology as the frame of a two-story Yankee house is to a tropical jungle. The jungle has its own unity and law; it is luxuriant and beautiful with many-varied life: but it is a little perplexing, even to the practised explorer. Now, to expect a man, who cannot find his way in and out through the open studs of a frame just set up, to thread the intricacies of a tropical labyrinth, —

"Wild without rule or art, enormous bliss," —

shows, surely, a very hopeful disposition. Thus hopeful, however, is our Brother Barrett. His argument is quite conclusive; but the dear Henry Ward is not a man to be argued with. No doubt, Beecher's statements, viewed as theology, were very absurd. But is it not delightful, once in a while, to see a man who does not know nor care any thing about theology; who has no system, no body of divinity; who says what he sees to-day, and to-morrow, with charming inconsistency, says the very opposite thing? It is as though the poor emigrant's horses, slowly pulling with steadfast strain, in heavy harness, the well-loaded wagon over inland prairies, should see far away the wild coursers, ignorant of strap or bit or saddle, careering with unconfirmed intent, now this way, and now that. The patient steeds, lifting their eyes, might rejoice over their emancipated brethren. So we, the poor cart-horses of theology, should rejoice in seeing a wild and tameless steed like Beecher, and never wish to have him *lassoed* by any D.D. of them all.

The Blessings of Abolition: a Discourse delivered in the First Congregational Unitarian Church, Sunday, July 1, 1860. By WILLIAM HENRY FURNESS, Minister. Philadelphia. 1860.

Dr. Furness argues that the peaceful abolition of slavery would (1) put an end to all sectional disputes, and make brotherly love among the people; (2) open a new and broad field for trade; (3) open the South to a great immigration of free laborers; (4) produce a grand moral influence throughout the civilized world; (5) cause a genuine revival of religion. For any other *than* a peaceful abolition of slavery, Dr. Furness declares that he would not lift a finger or breathe a word.

A Memorial of Federal-street Meeting-house: a Discourse preached on Sunday morning, March 13, 1859, by Rev. EZRA S. GANNETT; and Addresses delivered in the afternoon of that day by Rev. S. B. CRUFT, Rev. F. W. HOLLAND, Rev. A. SMITH, Rev. R. P. ROGERS, Rev. R. C. WATERSTON; with an Appendix. Boston: Crosby, Nichols, Lee, & Co. 1860.

Whether we have noticed this Memorial before or not, we cannot say. We believe, not: if we have, it will bear to be referred to again. The occasion was a touching one, and was well used. The Sermon, Addresses, and Hymns have the interest which belongs to a *real* occasion.

A Book of Hymns and Tunes for the Sunday School, the Congregation, and the Home. Second edition. Boston: Walker, Wise, & Co.

This book of Tunes and Hymns is prepared by Rev. SAMUEL LONGFELLOW; and, *credite* IN*experto*, seems one of the best. It has two hundred hymns and ninety tunes. A good book for congregational singing, for home singing, for conference meetings, or for Sunday schools.

Discourse. To the Memory of Mrs. Sarah R. Arnold, of New Bedford. By W. J. POTTER.

A very just and feeling tribute to a Christian lady, of whom it may be said, that —

"None knew her but to love her,
Nor named her but to praise."

Tom Brown at Oxford: a Sequel to "School-days at Rugby." By THOMAS HUGHES. Boston: Ticknor & Fields. Part IX.

Is Christ the Minister of Sin? A Discourse delivered in the Unitarian Church at Rockford, Ill., July 22, 1860. By the Minister, A. H. CONANT. Chicago: printed at the New-Covenant office.

A good text, well treated. Let our readers guess the use made of it.

Tracts for the Times. No. 8 (whole No., 20). *Why not Acknowledge the Faith which you Believe?* By Rev. E. BUCKINGHAM. Albany. 1860.

An Eye-opener for the Wide-awakes. By ELIZUR WRIGHT, a Union-saving, Constitutional, conservative, law-and-order, right-side-up-with-care, unblushing, unquivering, unsectional, Zouave-drill, Garibaldian, up-to-the-times Abolitionist. Boston: Thayer & Eldridge. 1860.

Relation of Pastor and People: a Sermon preached on the occasion of assuming the Pastorate of the Church of the Messiah, in New Orleans. By Rev. CHARLES THOMAS. New Orleans. 1860.

Books and Reading: a Lecture. By WILLIAM P. ATKINSON. Boston: Crosby, Nichols, & Co. 1860.

A most important subject, ably treated.

ACKNOWLEDGMENTS.

1860.			
Aug. 18.	From	Society in Danvers, for Monthly Journals, on account	$7.00
„ 31.	„	Rev. William C. Tenney's Society, Lowell, for Monthly Journals	16.00
„ „	„	scattered subscribers to Monthly Journal in August	14.95
„ „	„	sale of Tracts	10.42
Sept. 8.	„	"Missionary League," West Dedham, as a donation	12.35
„ 24.	„	Rev. Ed. J. Young's Society, Newton, as a donation	60.00
„ „	„	Society in Bangor, Me., for Monthly Journals	100.00

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INTRODUCTION TO JOHN.

A NEW EXPLANATION OF THE DOCTRINE OF LOGOS, OR WORD.

Gospel of John, chap. i., verses 1 to 18.

WE offer to our readers an explanation, which we call a new one, of this celebrated and wonderful proem to John. It is new in the present form; though, in some form, it has always been recognized by many as the true meaning of the passage.

It is the natural explanation. It is the one which any simple reader of good sense, unbiased by comments or by learned expositions, would be likely to arrive at. A sensible boy or girl, twelve years old, could easily see this meaning, and find it wholly satisfactory.

The first thing we notice, in reading the first verse of John, is the peculiar use he gives to the term "Word." We ask, naturally, What does he intend by it?

Now, instead of going to commentators and learned expounders, suppose we go to common sense. What *ought* the term "Word," taken in an abstract sense and applied to God, to mean?

No doubt, John may have had a reference to certain opinions of his day; and we shall see hereafter that he had. But the *main purpose* of his discourse does not and cannot require of us to look now at those opinions. His aim was essentially a universal one. He wrote for all mankind, not for the Gnostics of Asia Minor alone.

What, then, does "Word" naturally mean? and what does the "Word of God" naturally mean?

"Word" means expression, utterance, speech. Man's word is his utterance, and his utterance is his word. In like manner, God's Word is his utterance, and his utterance is his Word.

The usage of the Old Testament confirms this view. In the Old Testament, we read of the eye of God, the ear of God, the arm of God, the hand of God, and the word of God. We have no difficulty in understanding the meaning of these expressions. When we read that "the eye of the Lord is in every place, beholding the evil and the good," we understand by his eye his omniscient knowledge. When we read, "His ear is open to their cry," we know that by this is intended that the Lord listens to prayer. When we read that "his arm brought salvation," we comprehend that this is the power of the Almighty exerted to sustain and bless. When we read that "by the word of the Lord the heavens were made, and all the host of them by the breath of his mouth," we see clearly that this implies the utterance of his will. We do not argue that the eye is a separate person in the Godhead, nor that the arm is a separate person. Nor is there any more reason to think that the "Word" is a separate person than to assert this of the eye, the arm, or the ear.

There are those who explain "Word," or "Logos," to mean reason, or wisdom: there are others who explain it to mean power. It may, doubtless, seem sometimes to

mean reason, and sometimes power. But these are derived and secondary meanings: the primary meaning is *utterance.* Power may be expressed by the Divine Word; reason may be expressed by it: but the Word itself is neither reason nor power, but the utterance or expression of them. As the principal office of human speech is to express a man's thought, it easily happened, by a common figure, that the term came to mean thought, or reason. But the original and primary meaning of Logos, or Word, we repeat, was utterance or expression; and, in the passage before us, the primary meaning is the one which best suits the purpose and aim of the writer.

"In the beginning was the Word, and the Word was with God, and the Word was God."

"In the beginning," says the Book of Genesis, "*God created.* "In the beginning," adds the apostle, *God spoke;* for creation itself was speech. "The Word was with God:" it was nothing separate from him, no emanation from him, no falling-away from him, as the Gnostics were beginning to think. But "the Word was God;" or, rather, "God was the Word." He was utterance; he was revelation. When he created the universe, he at the same time manifested himself. Creation, therefore, was not something outside of God, or God acting on some material foreign from himself: but it was a simple utterance of the Divine Thought; it was the first spoken Word of God. This Word was, therefore, in the beginning with God. Revelation is no new thing, but an old thing, — old as God himself, who is essentially speech.

This is what is intended by the last clause of the first verse. "God was the Word," not "the Word was God" (*Θεὸς ἦν ὁ λόγος* is the expression). The object of John was, not to prove the Deity of the Word, not that revelation

was divine, but that the Deity was his own revelation. He asserts here, not the Deity of revelation, but the revelation of Deity.

His object, as continually shown, and repeated in the second verse, is to assert that revelation is not something which can exist away from God, but only where God himself is. He teaches the immanence of God in his revelation. This is the intention of the second verse, which asserts that revelation was in the beginning with God, and not away from him; and nothing was made which was not itself speech. By the Word of the Lord the heavens were made; but the heavens themselves have ever since been a Word of the Lord. He said, "Let there be light;" but the light, when it came, came to speak of him. Thus the Word is God speaking, and all things are made by God speaking. So the whole inanimate creation, the things made, were the first revelation of God. The visible universe, the order and beauty of heaven and earth, are a divine speech, — are God speaking.

This was his first Word.

But when God spake again, and uttered his second Word, then "in him," in this divine speech and speaker, "was life." Life is a second Word, because it is an advance in the divine revelations. Life in itself contains light. A living soul has an inward illumination: God is always speaking in it and through it. The soul, our inward life, is also our inward light. "The Life was the light of men." — "It shines in darkness" indeed, — darkened by human sin, darkened by human error. We do not comprehend the light that is within us. We do not see God plainly. The pure in heart see God. If we were pure in heart, we should see God as plainly with the inward eye as we see the universe with the outward eye; and, even as it is, all that we really *know* of God, we know by this

inward faculty, by this inward insight. This, then, is God's second Word, — the life in the soul itself, which is an inner light.

The light within us is "the true light, which lightens every man who comes into the world." This light of God is in every soul. There is enough of it to make men feel after God, trying to find Him who is not far from any one of us; for in him we live and move, and have our being. By this inner light we are enabled to see something of the Eternal Power and Deity manifested in outward creation.

God has, therefore, spoken to the whole race of men twice, — in the outward universe and in their own souls. But "the light shines in darkness." We are not pure enough, truthful enough, generous enough, to see God; for there is an eternal law fixed in the order of nature, that spiritual things are spiritually discerned. Just as things of sense must be discerned through the senses, so things of the spirit must be discerned through the spirit. A man whose outward eyes are blind cannot see the sun, no matter how pure his heart may be: so a man whose heart is not pure cannot see God, no matter how clear his intellect or how clear his bodily senses. Now, it is a matter of fact that men do not see God plainly. They are groping and feeling for him through fifty different religions, fifty different creeds, and who knows how many forms of worship? The Buddhist in Eastern Asia is groping after God with a prayer-mill, turning a winch with his hand. The Brahman feels after God by his sacrifices, his liturgy, his sacred books. The Indian woman, by the river-bank, holds up her hands, and cries, "O thou great Everywhere, save my child!" Some nations find in the sun the best emblems of the Deity. The African has his fetich, — a plant, a stone, a tub, or a stick, — in which he finds something divine.

Thus men look abroad for the God who is within them. Therefore it was necessary to speak again. In his infinite love, he uttered a third Word; and the third Word was Christ. There was nothing sudden or abrupt in the coming of this third Word. As the day comes upon the earth in soft gradations, first a pale light in the east, forerunning the dawn, in which hangs the morning-star like a lamp, light-bearing Phosphoros, — Lucifer, son of the morning; then a redder tinge, a glow of light in the opposite sky; and so wave after wave of light rolls up, extinguishing the stars, till the great sun shoots his first level ray across forest-tops or ocean-waves: so gradual, so well prepared, was the rising of the Sun of Righteousness. All whose faces were turned to the east saw the twilight, saw the morning aurora, long before. Isaiah saw the first gleam of the morning twilight, — saw that the day was coming in which law should change to love, and the inner principle of religion be joy and peace, not duty or fear. Many others saw it, and were called prophets; but their foresight consisted in looking in the right direction. And, just before the Sun rose, came honest, earnest John the Baptist, as a witness of the coming Light, to make men ready to receive it; in his honesty and humility, declaring that he himself was not the Light, but only a witness of it, — declaring that the true Light was already enlightening every man, if he would only see it; that God, who made the world, was always in the world, and yet not known by it; always coming to his own people, yet never received by them; only received by a few here and there, who so became his children, ceasing to be mere servants. Thus there were always a few true children of God, his spiritual children; not outwardly children because descended from Abraham, but inwardly children because born of God's spirit.

Thus God spoke. His first Word was in the beginning, uttered in nature, providence, history; his second Word was uttered in the human soul, giving it inward life and inward light; and his third Word was spoken in Jesus Christ, in the Word which was made flesh, and dwelt among us.

These are the three revelations which God has made, — his three utterances, his three words. So I understand the Apostle John to assert. But is this true? and in what sense is it true?

That God speaks in Nature, that Nature is his Word, this we all agree. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, — even his eternal power and Godhead;" that is, the visible universe, from the first day of its creation, has been a constant revelation to man of an invisible Divine Power behind and within it.

But what does nature show us of God? It shows, —

1. Power. The universe is full of power. We see great forces at work all around us, — some very apparent and terrible forces, which, from their irregular action and destructive effects, produce awe and transient feelings of reverence among all nations. Such is the power of wind in storms and hurricanes; the power of electricity in lightning; of earthquakes, volcanoes, floods. These apparently irregular movements first awaken the human mind to the sense of the divine in nature; because, as they seem not to come by law, they seem to come by will. But, as man reflects, he sees still more power in the regular movements of nature than in those which are abnormal. In the great silent movements of the seasons; the flood of life which sweeps over the earth with each returning spring; the deluge which falls, not suddenly to destroy, but in gentle rains, dews, and snows, softly distributed through the equal

year; in the electric storms which sweep round the world unnoticed, vitalizing the air; in all-pervading heat, keeping every particle on the globe in constant motion, — we see more of power, as we see more of order.

2. Law. Therefore law is the next divine attribute shown to us in nature. Force gives the blow; but law is the arm which wields it. The more that we observe, the more we discover of law. Irregularities become regular; transients disappear; constants multiply; accident is banished from the world; chance is found to have its laws also; and we can calculate by the doctrine of chances how many accidents shall happen, and of what kind, every year. The Divine Will which we thought we saw in lightning and tempest ceases to be Will, and becomes Nature; as we see that lightning and tempest have also their laws.

3. Wisdom. But these laws are not blind; they are full of meaning; they co-operate to certain ends; they combine into a unity of purpose. There is some rein which guides these powerful coursers, so that they draw together, and move toward an end. A single force, working regularly, does not imply intelligence; but, the moment two laws are found co-operating, intelligence is the inevitable inference. But all these laws are working together in the world, — working toward an end; which is progress, or development. Every thing is advancing from death to life, from life to greater life. Unorganized matter is becoming organized; low forms of organization are replaced by higher forms. So history comes in, — first physical history, then human history; the idea of all history being progress, and progress being the change from death to life.

4. Goodness. Progress, therefore, involves a continual creative activity, — a continual addition to the amount of life in the world; God constantly communicating more and more of his own being, which is life. But he who gives

continually as much as others can receive, and who gives not merely what he has, but what he is, must desire to communicate happiness; that is, he is good. Nature, therefore, shows us the goodness of God; and thus we see in nature, first force, or power, then power resolving itself into law, then law proceeding from intellect, next intellect manifesting itself as intending progress, and progress showing goodness. And here I think we have reached the highest point in the revelation of nature. This is what God reveals to us of himself in nature; and this seems to be all.

The second revelation which God makes of himself is in the human soul itself, in which is life; and "in life," says the apostle, "is the light of man." This is what Jesus calls "the light within us." — "If the light within you be darkness, how great is that darkness!" Man's soul was made in the image of God: therefore by knowing himself, so far as he is uncorrupt, he can know God. But what is there in the human soul, of a divine element, which is not in nature? Does the soul teach us only what nature has already taught, or does it teach us something new?

It seems to me that the second Divine Word, the Word spoken in the soul, is not the same revelation of God as the Word spoken in nature; but another Word, and a different one.

The idea which we have of God is a compound idea, and not a simple one. Let me give the idea in a passage from the Vedas, translated by Sir William Jones: "There is one living and true God; everlasting; without body, parts, or passion; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible."

This is pure monotheism. It teaches the simple unity

of God. Whence came this idea of unity to the ancient Hindoo mind? If we set aside revelation, there only remain nature and the soul. Did they derive it from nature? What is there in nature which conveys the idea of simple unity, — of a unit not composed of parts? Every thing which we see in the outward universe is made of parts. Every single thing in nature is, therefore, a complex unit, not a single unit. The imperial sun, lord of the day, fountain of light and heat, pervading space with his beams, making every thing manifest where his beams fall, is the best type in nature of the Deity. But the sun is not a simple unit: it has parts, an upper and lower side, a right and left side, a within and without, a centre and circumference. The only simple unit that we know is the soul itself, — our own personal, individual being, — the simple self within. When we say, "I think," "I feel," "I choose," we mean by this "I" a simple substance, without parts, indivisible, which has neither a right side nor left, an up nor down, neither centre nor circumference. This "I" is a simple invisible substance, with a complex character. It has faculty of thought, of love, of action; but it is the same thing which thinks, feels, and acts. It is not a part of the soul which thinks, and another part which acts; but it is the whole soul which first thinks, and then acts. It is not one part of the soul which sees through the eye, and another part which listens through the ear; but the whole soul looks, and the whole soul listens.

1. The idea of unity, therefore, as applied to God, is taken from the soul itself; for it cannot be found anywhere else. With this idea, taken from our own soul, we go to nature, and find it justified by what we see there. In nature we find a beautifully organized body, but without a soul to it till we find a soul in ourselves, and transfer that soul to nature. The religion of nature is either pantheism or

polytheism: before we become acquainted with the order of nature, *polytheism;* after we become acquainted with it, *pantheism.* The idea of divine personality does not come from nature, but from the human soul.

2. And again: the idea of God *as a Creator* comes from the soul, and not from nature. Nature shows us growth and development, not creation; shows us no pure beginning, but only birth; shows us progress by law, not miraculous commencement. Therefore science, studying nature, avoids the idea of creation, and prefers that of development: it pushes creation away as far as it can. We used to think the world was created six thousand years ago: but science says, "No; there were a hundred thousand years of geological changes before that;" and science proves it by God's rock-scriptures. Science turns over these rocky leaves one after another, deciphers the fossil hieroglyphics, and shows great cycles of time in which development was going on. Well, we admit all this; but still there was a creation before that, — of rocks, metals, gases, fluids, and the germs of organized life. But science, taking breath, says again, "Not so: we will have a little more development first. Before the solid world, there was, for some millions of years, nebulous matter, out of which the earth grew by law, as a plant from its seed." Science has a right to prove this if it can: only we theologians say, "There was a beginning, somewhere, of this development; for every progressive series implies a beginning, and that beginning is creation." And this, science cannot deny.

The idea of creation, not coming from nature, comes from the soul; and it is implied in every act of will, — every free act. Free will is, in man, what creative energy is in God. To create is to originate a new movement, a new series of things: to act freely is to originate

a new series of events. Creation is the same as causation; but the idea of cause is not to be found outside of us, but inside of us, — in our own freedom of will. Thus we see God, as a Creator, by a light reflected from our own souls.

Thus, too, the idea of holiness, or inward purity, is not from outside of us, not from nature, but from the soul. Beauty we see in nature; holiness, in the soul. A God who loves righteousness, and hates iniquity, is the revelation in the soul.

To conclude. We find in nature a manifestation of God, — a Word of God: we find in the soul another Word of God. We shall attempt, next month, to show, —

1. That another Word was necessary.
2. That Christ is this other Word of God.
3. That this is the true doctrine of the Divinity of Jesus.

MISSIONARY LABORS IN CENTRAL ILLINOIS.

The State of Illinois affords a wide and promising field of missionary effort; and everywhere there is an open door to the Liberal preacher, and a generous welcome from the people. It has the largest extent of fertile land, already prepared by the hand of Nature for cultivation, of any State in the Union; and its rapid development in railroads, improved farms, and growing cities and villages, is without a parallel. The growth of the small towns and farming communities is far beyond the progress of schools and churches, and continually invites the teacher and the minister of religion to new fields of labor and usefulness. In most of those places, the first churches that are built are open and free to the use of all denominations; and, where there are no churches, the schoolhouses are used

for worship on the sabbath, and are equally free. At the seats of the counties, the court-houses are also used for religious meetings, when not occupied for the sessions of the court; and there is generally a disposition on the part of all the inhabitants to give a friendly hearing to any respectable minister who appears among them. In some of the old settlements, where particular churches have been long established, there is less of this spirit of religious inquiry and freedom; but a missionary of our faith will meet with no difficulty in traversing the entire State, and in finding almost everywhere liberal-minded people to co-operate with him in procuring a place of meeting, and a congregation of willing and interested hearers.

With these inducements to missionary labor all around me, I have felt an earnest call to give my summer vacations, and all the spare time I can command at other seasons, to this good work. Within the past and present months (July and August), I have visited Jerseyville, Litchfield, Hillsborough, and Shipman,— some of them a second time,— and preached in one instance in a court-house; in another, in a public hall; and, again, in a Methodist Church, freely granted for the purpose. At Jerseyville, we have an excellent Unitarian friend in Dr. Miles, who takes the "Christian Inquirer;" and our Universalist friends cheerfully co-operate with us in our meetings. Of Litchfield I have given some account in a former report. At Hillsborough we have over a dozen families, and a neat and convenient meeting-house owned by them. Several weeks ago, I paid them a pastoral visit; and went again, and preached to them a sabbath, remaining several days, and calling on each family of our faith in the village, and also in the country. Next sabbath, I intend to do the same thing again. When we succeed in having a permanent missionary for the West, we shall be able to

make an arrangement to supply Hillsborough a part of the time. There is not strength enough here to support a settled pastor, and the church has been rented to a new society of Orthodox Congregationalists, with a reservation of eight Sundays for Unitarian worship during the year. Our friends are willing to contribute something towards preaching, and will aid in the support of a missionary, expecting a proportionate number of his visits. I obtained two subscribers to the "Monthly Journal," whose names I send you, and one to the "Christian Inquirer;" and I distributed a package of the "Journals" to the congregation. Some, who were not formerly identified with our society in Hillsborough, now attend our meetings, express sympathy with our views, and offer to contribute towards their dissemination. But there has been a loss, on the whole, since Mr. Huntington's day (the first pastor, who left several years ago); and the revival and future growth of the society can only be gradual in so small a community. We ought not, however, to let this little branch of our vine perish.

Shipman is a small town on the Chicago and Alton Road, growing steadily with the progress of the surrounding country. At present, there is but one church in the place, — the Methodist. There are intelligent people here, some of them originally from New York and New England, who do not belong to this church, but unite in the support of it until there shall be a sufficient population to establish another. On last Saturday morning, I went up on the cars to this place (about thirty miles), not knowing a single person in the village, but having a friend three or four miles in the country. On introducing myself to the postmaster and one of the merchants, I was introduced by them to others, and soon found myself among friends. To these I made a present of copies of the "Monthly Jour-

nal," and proceeded to call on the Methodist minister. By him I was received very cordially; and it was soon arranged that I should occupy the church the next day, in the afternoon, and he would give notice of the meeting to the morning congregation. The physician of the village then took me in his buggy, and carried me out to my country friend Col. J——, where I passed the remainder of the day in wandering over the prairie and among the fields of corn that spread out for miles around.

The next morning, I returned to the village on horseback; passing fields of tasselled corn that stood higher than my head as I sat upon the horse, hanging full of ears, and giving promise of a rich harvest. The osage orange also lined the way, in splendid hedges, untrimmed, and high as a young forest, along a part of the road. Young orchards were planted here and there, and substantial farm-houses dotted the landscape. It was a beautiful sight to behold on a sabbath morn.

On reaching the church, I found the sabbath school in session; and the pastor invited me to address the children. At the close of the address, the school ended, and the services of public worship succeeded. The pastor (Rev. Mr. Waggoner) preached a pungent and practical discourse on the duty of attending public worship, full of good sense, and delivered in a peculiarly off-hand and earnest manner. I felt that such a man must be doing great good in the community; and his spirit was withal so catholic and liberal, that there seemed to be no occasion for religious strife or controversy. I was invited to take part in the devotional exercises; and the hearty "Amens" of some of the brethren testified that there was no lack of sympathy and fellowship for the stranger.

In the afternoon, I preached to a large congregation; gave an outline of Unitarian views in their positive form,

and in the most friendly spirit; avoiding any seeming attack upon the views of others, and setting forth prominently the principle of religious liberty, and the practical and spiritual character of Christianity. At the close of the services, I received expressions of interest and sympathy from many persons, and was cordially invited to their residences, urged to visit the place again, and freely assured of the use of the church when not otherwise occupied. Having thus effected an opening at Shipman, I shall visit the place again. The good to be done is, not to build up a separate Unitarian movement there, — the place is not large enough for that, — but to infuse so friendly and liberal a religious spirit into the community, that it will bring the existing church into a cordial fellowship with Liberal Christianity, without disturbing its present connections. It is my intention to send a set of Channing's Works to the Sunday-school library of this church, which I was assured would be gratefully accepted and read. My friend Col. J—— had previously made a donation, on condition that Channing's Works should be obtained; and thus the condition will be fulfilled. His ill health prevented his being with me at our meeting; and so I made my ride over the prairie-roads and through the cornfields alone. It was a day pleasantly and profitably spent, and gave me far greater satisfaction than a day of idleness by the seaside.

I should be happy to visit these places oftener, and others that I have not yet visited: but we need a prominent missionary in the field, who can come and supply our pulpits while we are thus engaged, and whom we can join also in holding protracted meetings in the neighboring towns; and who can thus, during the year, co-operate with all the ministers in the West. J. G. F.

Alton, Ill., Aug. 20, 1860.

ADDRESS,

Made at Scituate, Sunday, Sept. 16, 1860, at the installation of Rev. W. G. Babcock as Pastor of the Unitarian Society; by Seth Webb, Jun., a member of that society, and in its behalf.

[At the installation of Mr. Babcock, the services were somewhat different from those most usual. They included the following address to the pastor elect by one of the members of the society, and a few words of reply from Mr. Babcock. They also were varied by remarks, expressing sympathy with the occasion, by the ministers of the neighboring churches; and by one lay delegate from Hingham, — Mr. John A. Andrew. Being particularly called upon to speak, he came forward, and made some interesting remarks, especially on the importance of Sunday schools to all Christian societies. Mr. Webb's remarks, which follow, were kindly given to the "Monthly" at the request of its Editor.]

Mr. Babcock, — In accordance with what has sometimes been done on occasions like the present, and in behalf of those who usually assemble here for public worship, I take leave to present to you a book and a list of names.

The book is a copy of the New Testament. I need not say to you that this book is to be the chief bond of union between you and those who have invited you among them. Out of its crystal wells you are to draw for them the waters of life. Its folded leaves contain the biography of a youthful Hero and Martyr, whose life is the one great surprise of history. Dead, by violence, at the age of thirty-three, he yet lived long enough to breathe a strange, sweet perfume through all the records of time; long enough to rise, through the mysterious portals of pain, to the loftiest and sunniest summits of human excellence; and long enough to make his name the load-star, around which clusters whatever is noble and tender, whatever is manly and just, whatever is generous and divine, among the sons of woman and the children of men.

The list of names which I propose to put into your hands is made up of the little group of families and persons who are to form your future flock, and with whom you have just entered into a close and intimate relationship, — the double relationship of preacher and pastor. Many of these whose names you now receive are as yet unknown to you; but their faces will soon become familiar: and, meanwhile, I can only introduce them to you in a body.

It is of these that you are to become the preacher, or religious teacher. To have the willing ear of any people, fifty-two times a year, on themes of vital import to all, is of itself a vast source of influence; and this is rendered all the more interesting where the words fall, not on merely passive recipients, but are subjected, as in every New-England congregation, to the crucible of keen though friendly examination and of enlightened consciences. I think I may venture to say for those who are to listen to you, that our main desire is that this pulpit should continue what I believe it always has been, — a free pulpit. Let the torch of absolute Truth burn for ever on these time-worn altars. Whatever your honest, conscientious, and natural convictions prompt you to speak, that we shall be glad to hear, even though it may sometimes differ from our own conclusions. To whatever errors you find us peculiarly exposed, of these we ask you especially to remind us with vigorous prudence and manly moderation; and, as to all the great evils that afflict humanity, we well know that the trumpet blown from the walls of this Zion will send forth no uncertain sound.

You are also to become our pastor. And here, even in this secluded village, is a field wide enough to satisfy the noblest ambition and the warmest heart. To fill the great offices of sympathy, counsel, and consolation, in the smallest congregation, is a work worthy of the strongest and the

best. It is true that we are here exempt from many of the excitements, and some of the temptations, incident to the tumultuous centres of population. Here, if anywhere, we might hope, from our loop-hole of retreat, "to see the stir of the great Babel, and not feel the crowd." But, ah! the single, solitary, throbbing human heart is itself sometimes a Babel, compared to which London is a silent desert. All the blessings and the ills that flesh is heir to surround us here. Here, as elsewhere, are sickness and pain and want, loneliness and strife and death, the aching and the breaking heart. Between these calamities and their victims you will often be called to stand. And this people will also expect you to mingle in all their supreme events, whether of sorrow or of joy. They will ask you to take part in their festivities, to join them in marriage, and to stand by their open graves.

And, if you have imposed on yourself duties so numerous and varied towards us, we trust not to forget that we also have duties towards you. In every good word and work, I hope that you will receive the hearty co-operation of your parishioners; and if, in the vicissitudes of life, you, in your turn, should be called to taste the cup of sorrow, sickness, or bereavement, I am sure that these who sit around us will not let you stagger on alone, but will be found promptly and actively at your side. Indeed, though I may be mistaken, it seems to me that this people are inclined to become deeply and strongly attached to their pastors. There are those who can correct me if I am wrong in this; but there is one venerable man,* now absent, though still among the living, — the pastor and friend of my own earlier days, as of so many around me, — whose voice, were he here, would respond with emphasis to my

* Rev. Edmund L. Sewall.

opinion. He lived among us for many years as spotless as a star, and we all loved him. We deeply mourned his departure; and we have not yet forgotten him, nor has he forgotten us. He has fixed his dwelling on the heights of the adjoining town, where he can overlook, as he told me, not only his old church, but the homes and doings of a larger portion of his former parishioners. They rejoice this day to remember, that, though all the thunderbolts of disease have smitten his frame, they could not quench his invulnerable spirit, nor crush his unconquerable heart. May God's own angel of Patience hover over him in life, and bear him, when his hour may come, gently and peacefully to his repose!

It may not be amiss to remind each other to-day, that, as this religious society is among the simplest in its rites and forms, so also it is one of the very oldest now in existence in New England. In a new country like America, and in a time and among a people given to change, it is now and then refreshing to look on any institution, however humble, which has withstood the shocks of centuries, and to which the moss of ages clings.

The exact year of the origin of this church is unknown; but it was nearly co-eval with that of Plymouth. It dates back to the era of the living Pilgrims, when the "Mayflower" still sat unrotted on the sea. It is so old, that its third and fourth ministers were the two first Presidents of Harvard College; and Timothy Hatherly, the father and patriarch of this town, was among its parishioners. Since its tranquil life commenced among these scattered farms, what deluges, what earthquakes of change, have swept over the globe, and left *it* unshaken and untouched! It has witnessed the beginning and the end of the three great social convulsions of the modern world, — the English Revolution, the American Revolution, and the French Re-

volution. It was at least a hundred and forty years old when Napoleon was in his cradle. It was venerable when Washington was born, and vigorous when Cromwell died. These reminiscences indicate, that, if your society has a future, it has also a past. If it has hopes, it has also memories and prejudices, and old and dear traditions. "Our fathers worshipped in this mountain;" and this thought deepens and strengthens our desire that their descendants in many generations may delight to gather here.

You notice, sir, that this bare hill looks out upon the open ocean; and the weather-beaten spire above us is one of the surest and most welcome landmarks of the sailor. How many a weary mariner, homeward-bound, has hailed its familiar outlines, descried through storm and mist, with a thrill of joy unutterable! And so may many a bewildered voyager on the sea of life hail this church, under your administrations and those of your successors, as a Pharos of light and hope, set up on the coasts of the last, still haven to which we are all drifting, — that haven, which, at best, we see through a glass darkly, and of which we only know that "there the wicked cease from troubling, and the weary are at rest!"

And now, sir, in the name of this congregation, I publicly recognize you as its minister; and we cordially and cheerfully receive and greet you as our pastor and friend.

AN INQUIRY ABOUT THE WEST.

THE following paper has been handed to us by a friend. We publish it as we received it.

"Recent numbers of the 'Monthly Journal' and the 'Inquirer' have contained glowing accounts of the condition and

prospect of Liberal Christianity at the West. Without questioning at all the correctness of the statements contained in those articles, it would, perhaps, be pertinent to inquire how it happens that so many of the already established Liberal churches of that region are without a minister, and that there are church organizations in so few of the leading towns and cities. If the case were as represented, one would expect, that, at least in every town of five thousand inhabitants, there would be a thriving and active church, with a settled minister; and that there would be some organized society in most other towns of two thousand inhabitants.

"The January number of the 'Monthly' contains a list of societies with their ministers. From this, it appears that there are societies with ministers in the following towns: —

Alton, Ill.	Keokuk, Ia.
Austinburg, O.	Lawrence, Kan.
Bloomington, Ill.	Louisville, Ky.
Chicago, Ill. (2d Society).	Meadville, Pa.
Cincinnati, O.	Milwaukie, Wis.
Detroit, Mich.	Quincy, Ill.
Fond du Lac, Wis.	Rockford, Ill.
Geneva, Ill.	St. Louis, Mo.
Kalamazoo, Mich.	St. Paul, Min.

"In all, eighteen societies in the great States of Ohio, Illinois, Michigan, Iowa, Wisconsin, Kentucky, Missouri, Minnesota, and Kansas Territory, containing, all told, a population of fully seven million, if not ten million. There are also, without ministers, societies in Chicago; Cincinnati; Dixon, Ill.; Hillsborough, Ill.; Lockport, Ill.; Madison, Wis.; Marietta, O.; Peoria, Ill.; Toledo, O. Each of these has a population larger than the average of New-England towns, — the smallest numbering two thousand five hundred. Besides these, there have been societies at Evansville, Ind.; Cleveland, O.; and other places which do not now appear in the list. If the facts stated in the 'Journal' and 'Inquirer' are correct, and the West is hungering so for Liberal Christianity, how do you account for this state of things, and for the additional fact of the not infrequent return of ministers therefrom discouraged and disheartened?"

In answer to our correspondent, whose inquiries are certainly very natural and proper, we would suggest the following considerations: —

In the early days of the settlement of the Mississippi Valley, the emigrants to those regions were surprised at its fertility. After clearing a little piece of river-bottom, it would yield them crops of wheat and corn vastly surpassing any thing they had before heard of. They came back to New England, told their wonderful stories, and excited the desire of many others to go out to such a land as that, — "flowing with milk and honey." But many who went out were greatly disappointed. They found it very hard work to clear the land, to cut down the heavy timber, to get out the stumps, to break up the stiff soil. They found themselves without roads, markets, blacksmith-shops, carpenters, grocers, schools, or churches. Their wives longed for the old New-England home. Their children had the fever and ague. They could hire nobody to help them get in their crop, and it rotted on the ground. When they harvested it, they could not sell it: there were no purchasers. Accordingly, many came back "discouraged and disheartened." After many years, whole districts seemed almost deserted. A traveller, who had been hearing these wonderful stories about the fertility of the West, might perhaps have gone out, and looked about him, and returned, and said, "Those stories are all mistakes or gross exaggerations. In travelling through hundreds of miles of country, I counted only *seventeen* farms in good condition. I saw a great many places from which the settlers had gone back, discouraged, to New England. While in every little town in Massachusetts, containing twenty square miles, there are hundreds of farms supporting families, there are whole counties in the West, containing thousands of square miles, with scarcely a farm in

them. Hence it follows, that all which has been told us about the fertility of the West, and the inducements it offers to farmers, are sheer fabrications or excessive exaggerations."

So he might have spoken, and it would have been very natural and proper for him to speak thus. Yet he would have evidently labored under a mistake in drawing this inference. His observations might all have been correct, but his inference from those observations manifestly erroneous.

The answer to his statements would have been very simple: "It takes time and hard work to settle a new country."

Some such answer as this may be given to the inquiries of our friend concerning the religious prospects of the West.

1. We may say, first, that there may be in the West a great and promising field for Liberal Christianity, but that it will not cultivate itself. We must send out laborers to clear it and plough it and plant it, or there will be no crops. The Liberal churches of New England and the East must become missionary churches before they will have flourishing churches in the West. So long as they give to the Unitarian Association only some five or ten thousand dollars annually for all their missionary objects, so long they cannot expect to see the West planted. Men do not convert themselves: they must be converted by others. The Apostle Paul has a little argument, four steps long, as convincing now as it was then:—

(*a*) "How shall they *call* on him in whom they have not believed?"

(*b*) "How shall they *believe* in him of whom they have not heard?"

(*c*) "How shall they *hear*, without a preacher?"

(*d*) "How shall they *preach*, except they be sent?"

When the Unitarians of New England are willing to give us thirty thousand dollars a year with which to send out able and effective missionaries, we will show them better results than we can now; for a good field does not imply that the work is less hard, but that, *with hard work*, the results are greater.

2. We must not only have preachers, but able preachers. Those who might do well in New England to carry on the orderly work of an established parish, will not always do to begin a Western society. A breaking-up plough must be stronger than a garden plough; which last has only to turn over the soil from which all the stumps and stones have been long ago taken out. Men hardened by austere preaching, made sceptical by doubtful creeds, grown indifferent to all religion by seeing it only in uncongenial forms, can hardly be arrested by the soft, gentle, and somewhat monotonous tones of religious administration, which are thought quite the thing in the neighborhood of Boston. Because light ploughs break to pieces in the heavy soil of Western intervals, it does not follow that the soil is poor; and because a man, pretty well adapted for the New-England ministry, fails in another place, it does not follow that the latter place may not contain fine material for a Liberal church.

3. But we must also remark, that men may be converted to Christianity, and may become interested in liberal and rational religion, without becoming interested in church organization.

Here in New England we identify a church-going people and a religious people. We can hardly understand how a man may be a zealous Christian, and not go to church nor support religious institutions. But though there may be a logical connection between the two, and an ethical sequence, there is no essential unity. Men are not so logical

as to carry out at once into practice all the consequences of their theory. Therefore, good seed may be sown, it may germinate, it may root itself, it may spring up into a respectable stalk, bear a few flowers, and yet not fructify the first year, or the first five years, to the full extent we desire. A man who is a doubter may be convinced of the reality of Christianity, an irreligious man may be persuaded of the duty of religion, an indifferent heart may be interested in the love of God, and yet old habits of reluctant church-going, and aversion to all ecclesiastic life, may not be removed. A Western minister and a Western church may therefore be a light illuminating a wide region, a leaven raising a great mass of mind to a higher plane, and yet not a net to catch a great many fishes; not a tree, in which many birds shall build their nests.

In fine, that which commends the West, to those who know it, is something which cannot be tabulated in statistics, nor emphasized by a numerical statement. It is the hunger and thirst after truth which appears in a few souls made all alive by new views of Christianity. It is the sight of the natural working of large doctrines upon souls to which they come as a fresh and vital influence.

EDUCATION OF A CHURCH.

THE business and work of a church is to grow; to grow up; to grow up in all things; to grow up in all things into its head, who is Christ. It is a delightful work, than which there can be nothing more cheering. "The most beautiful of lives," says Lord Bacon, "each day to find

one's self somewhat better." Where there is growth, mental and moral, all the evils of life disappear: the grand sense of progress abolishes them all. This destroys the evil of age; for what if the body grows old, since the heart and thought continue young? this, the evil of poverty, since the soul is growing rich, and is able to make others so; this, the evil of sickness, since what is the harm of sickness while health reigns within? this, of solitude, since the mind is compassed about with a cloud of companions; this, of bereavement, since to the open eye of faith they have only gone before, where we are following. A church with an advancing life; deepening its convictions every year; enlarging its knowledge; growing more generous, more affectionate, more full of good works; filled with a deeper humility while it ascends into a loftier piety, like the lofty cedar of Dryden, which —

> "As far upward shoots
> As to the nether heavens it drives its roots," —

such a church would deserve the name adopted of late by a religious society, and might truly call itself a church of "Progressive Friends." Progress with friendship — what more could one desire?

The end being so grand, the question of the means becomes more important.

Let us understand, once for all, that churches, like individuals, are to be regularly educated. They can be educated whichever way we please. Do you wish your church to be benevolent, liberal to all good objects, ready to give, glad to distribute? you can make it so by a regular education. It cannot be done suddenly, nor by a few sermons. But we know a church, only twenty-five years old, which gives away every year, for various benevolent objects, from twenty to fifty thousand dollars. It is a Unitarian

church, and not one of the most wealthy. It has been regularly educated to this grand habit of liberality. And we know other churches, also Unitarian churches, but among the most wealthy, which give to all benevolent objects, in the course of a year, not more than a thousand dollars each. They have been regularly educated to this habit of illiberality. Their ministers, instead of seizing every opportunity to call upon them to give to good objects, take pains to avoid it. For reasons satisfactory, doubtless, to themselves, they protect their parishioners' purses from applications, advising the applicants to go elsewhere; and this is so far from being unusual, that we think half a dozen churches in the denomination might cry out, "Ours is the church intended!"

A church may be educated to silence or to utterance; taught to speak or to refrain. There are churches which have been so well instructed in silence, that, when it has happened that the minister was accidentally absent on Sunday morning, a large congregation has been sent empty away, because there was no one present capable of giving them any words of exhortation. Such a case might occur, we fear, in many of our churches. But if a minister wishes it, and will take sufficient pains, he may, in the course of some years, educate a church to the habit of utterance, so that they can freely talk together, discussing serious questions among themselves, or, if necessary, utter serious and earnest words in the public assembly. It may take some years to bring this about; but it can be done as certainly as children in a school can be taught Latin or Greek.

But how, in such cases as these, is the education of a church accomplished? Not by preaching only, but by practice also. By continually giving for good objects, a habit of benevolence is formed: by a constant practice of social intercourse in a church, a habit of utterance is

formed. All real education includes practice of that which is to be learned; implies a systematically arranged plan or method; and requires perseverance in this course during a period of time. Our churches are not educated, because none of these three conditions are attended to. The teaching is not systematic, but desultory: there is no provision for practising that which is taught, nor is there any perseverance during a period of time in a course of study.

Why will not our young ministers lay out their work before them for some years, — say, take ten years to it? Let them have a regular object, and a regular plan for attaining it; not expecting speedy results, but aiming at thorough results. So can our churches be educated to piety, to an understanding faith, to benevolent action, or to social intercourse.

TWO SERMONS.

My dear Friend, — As I seldom see you now, I think I will send you a slight account of two sermons, which have taken more hold of me than sermons generally do, and which lead directly to much practical *thinking* at least. It will rest with us to extend their effects indefinitely.

Last Sunday, I heard the Rev. Mr. Manning, of the Old South Church, preach at the Music Hall. The very fact of his being there, and of the people being willing to listen to him, was impressive.

Then his power of holding them fixed, and often of stirring them with a lively emotion, was still more so.

His subject was "Law," as seen in the natural world;

harmonious, unchanging, through all forms of matter up to the physical forces of the human being, and on, through mind to the spirit.

If all nature is thus made to obey the law, and even the body of a man was used in ancient days for a term in measurements, — the breadth across the outstretched arms to the tip of the fingers of each hand, for instance, signifying the height of the person always, as well as other rules as unerring, — how much more certain is it that God meant the spirit of man to be controlled by law also, and that law of love to be the only principle which never fails us, and which can only be fully revealed by the power of Jesus Christ in the soul!

These were not new thoughts, perhaps, but seemed to come with new conviction from lips which dropped them with such strong sweetness, — all the strength of undying faith in a living Saviour, and the sweetness of a consecrated love. I ought to add, in justice to his wide humanity, that he urged all true reforms as a part of the religious life, and that a *stir* throughout the disciples of Theodore Parker showed that this man of an alien faith was one with them in spirit.

The other sermon which I alluded to was from Dr. Peabody, now settled at Cambridge; and was remarkable for two things. First, that he presented vital truth in a condensed form, so as to offer but two points, which the mind could easily seize and hold. This is a rare virtue in preachers, who are all apt to weaken a good idea by the quantity of illustration, and the twisting it into endless shapes.

The second good thing about the sermon was, that you could do something with it afterwards.

You know, as well as I, how many sermons we have heard in our lives which do not bear using; which sound

very finely, but certainly go out of the other ear before we get into the next week.

Our sermon for *use*, at the Chapel that afternoon, was from the great passage, "The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light."

It is not necessarily a high and holy aim which shall insure success. Well-known instances prove that a man's whole mind may centre in a low object, and will gain his end; as in the pursuit of Jacob Astor for money, and Napoleon for power.

These instances were to show us the certainty of *success;* and then, when we look at the single eye, fixed on heavenly aims, where all the forces of the soul tend in one direction, is it difficult to believe that that being will be full of light?

"But, if thine eye be evil (or double), thy whole body shall be full of darkness."

The evil or double vision is the most universal: one eye looking toward God, the other fixed on earth; the pursuit of selfish ends, with the desire also to have the approval of Heaven. This condition, which belongs to most of us, is one of infinite danger, because of the impossibility of making compromises with God; because of the impossibility of keeping in the light of God, unless our eyes are both turned in its direction. As it is only from God that light comes, the films of earth-born darkness must else gradually close in upon us.

"And, if the light that is in thee be darkness, how great is that darkness!"

I can only in this slight manner touch upon these two points, which seem to embrace so much, — first, to *look* always Godward; and also *to bend all our energies and powers to that end.* Which means, and can mean only, to

work in that direction; to rise every morning with the question, What can I do for God to-day? What sad heart can I cheer? What awful wrong can I strive to exterminate? What blessing from my store can I deny myself, to give to one less blest?

We do a great many things every day. How many of them usually are worthy to be laid as gifts upon the altar of our Lord?

God grant the future may increase the store!

B.

October, 1860.

THIRTY THOUSAND DOLLARS FOR THE AMERICAN UNITARIAN ASSOCIATION.

The New-Bedford Convention was a very practical meeting. It was a very encouraging thing to see the tendency to *work* which has been developed in the denomination. "Give us something to do" was the universal demand. This demand was met by a Report of the Committee appointed by the Convention, who recommended to the churches there represented to raise for the missionary work of the Association the sum of thirty thousand dollars.

Two questions, however, may be asked: First, How shall this amount be raised? Second, What shall be done with it when it is raised?

It is well to look difficulties in the face. Those who recollect the difficulty we have had in former years in raising the Book Fund, may fear that the present effort may prove a failure; and others may naturally ask, What is it for? Supposing the money to be raised, what is to be done with it?

In reply, we offer these suggestions:—

1. Instead of endeavoring to collect the sum of thirty thousand dollars at one time, let us divide it, and collect half of it this year, and the other half next year; or, better still, let us determine to raise fifteen thousand dollars a year for three years. This will show what can be done. What the American Unitarian Association needs is not so much an overflow of money this year, followed by a drought the next, as a good regular income. Let the churches learn to give regularly and punctually. Let them give for missionary objects, not by sudden spasms of generosity, but by a systematic principle of benevolence.

2. Suppose that this sum of fifteen thousand dollars a year be divided among the two hundred and fifty churches of the denomination. The Western churches are already well organized, and give through their own Conference: they can hardly be expected to give for our Association. Suppose that one or two of the rich and liberal churches give a thousand dollars each; ten others, five hundred dollars each; twenty others, two hundred dollars each; fifty others, a hundred dollars each; and one hundred others, only fifty dollars each: this would give us the sum of twenty-one thousand dollars, and leave, nevertheless, some seventy churches to enjoy the luxury of not giving any thing to the fund.

3. Suppose that we thus come into the receipt of fifteen or twenty thousand dollars a year: what shall we do with it? Here are a few suggestions of what we might do immediately.

4. MISSIONARIES.—We might employ at once five able men as missionaries in the Middle, Western, and Southern States; paying each, say, a thousand dollars a year, and five hundred dollars for travelling expenses. We might obtain

the services of some of our good parish ministers, who would get leave of absence for a year from their societies. They might circulate through the West, and collect either societies or Christian unions in every good-sized town.

5. CHRISTIAN UNIONS. — In this way, Christian unions might be established all over the country; that is, circles who should unite together for Christian study, worship, and benevolence.

6. GIFTS OF BOOKS. — We might give to all such "unions" a small library of sermons, tracts, and instructive works, on Liberal Christianity, to read aloud on Sundays. We might furnish them with hymn-books, prayer-books, tracts for distribution, &c.

7. INDIA MISSION. — The India Mission might be put on a larger scale, as it ought to be. A colleague might be sent to Mr. Dall, and money appropriated for the payment of his teachers, rent of building, supplies of books, stationery, &c.

These expenditures, taken together, would amount to these sums: —

Five missionaries	$5,000.
Travelling expenses of ditto	2,500.
Books for Christian Unions, say . . .	2,000.
India Mission	5,000.
	$14,500.

Would it not be worth while to expend money in these different ways? Are not our churches ready to undertake this work?

We hope that the Committee appointed at the New-Bedford Convention will immediately issue a circular letter, addressed to all our churches, asking them whether they are willing to contribute to the funds of the Association annually for three years, and then telling how much is

wanted from each church. Churches, like individuals, wish to know how much is expected from them; and we think it would be well to suggest to each church what we hope it will give. Each church might appoint a committee of five to make collections; and the same committee might represent the society at the annual meeting of the Association.

LIES OF BENEVOLENCE.

PERHAPS more lies are told from motives of benevolence than from motives of selfishness: people tell lies in order to spare pain, or in order to give pleasure. But love, divorced from truth, is not love: it does harm, and not good, to its object. The friend who lies to me from kindness is not my friend, but my enemy. It is just so with truth divorced from love. The truth, spoken in love, is wholesome; but truth spoken in a bad spirit, a bad temper, a malicious mood, ceases to be truth: it has the effect of a lie.

But very often do people lie from benevolence, out of kindness, in order to spare pain, in order to give pleasure. There is a want of conscience in this course, and it is to be censured. Most often this occurs, when, in helping an individual, we forget the harm we may be doing to a great many individuals. For the sake of one person whom we happen to know, and with whom we sympathize, we injure a great many persons whom we do not see nor know, and with whom, therefore, we have no sympathy. We do a doubtful good to one man, and a certain harm to a great many.

Once I was crossing Pennsylvania in a stage-coach.

We left the town of Bedford about nine, P.M.; and almost immediately the horses ran away. They ran for a mile or more, got out of the road, dragged the stage through stones and over rough places, and at last overturned it with a violence which broke both the wheels and panels. All the passengers were jarred and bruised, but none seriously injured.

It then appeared that the driver was drunk,—too drunk to stand up or to walk. We sent back to Bedford, found another coach and another driver, and went on; the original driver, somewhat sobered by the accident, going also on the box. He wished to be allowed to drive; but some of the passengers, myself included, declared that we would not get into the carriage if he was allowed to touch the reins.

But toward morning, when we stopped at a tavern to change horses, it appeared that most of the passengers had been induced to give the driver a certificate, to the effect that he was not to blame, in their opinion, for the accident. On being asked why they had done this, they replied, that he had besought them earnestly to do so; declaring that he should otherwise be turned away by his employers, and that he had a wife and children depending on his wages for support. Good nature, divorced from truth, had induced the passengers to sign his certificate. But they did not think of the passengers who were to follow us, and be driven by this drunken coachman, and whose limbs and lives they were exposing by their cruel sympathy. And in fact, about three weeks after this time, the newspapers mentioned that a stage was overturned near the same place, and that one of the passengers had his leg broken by the accident.

Churches and congregations often tell lies of benevolence. When they dismiss a minister because he is a poor preacher,

a bad pastor, or generally disagreeable, they are apt to compensate him and lighten his fall by recommending him in the papers as an earnest, able, and devoted man, whose services they are loath to relinquish, but whose health, &c., &c., compels him to withdraw! So much is this the case, that intelligent people know, as soon as they see this kind of recommendation in the "Christian Register" or "Christian Inquirer," that it may mean a quarrel or great dissatisfaction.

Such are some examples of errors proceeding from benevolence. It is benevolence, or seeming benevolence, toward an individual, but often cruelty toward the people in other places to whom a man is sent whom we do not wish ourselves.

LETTER FROM MAINE.

BATH, ME., Oct. 16, 1860.

DEAR SIR, — Having mainly completed my engagement of ten Sundays' missionary work for the Association, in this State, it is proper that I should give you a brief account of my labors. I have spent the whole number of Sundays (one excepted, which I lost because of sickness and hope soon to make up) at Waterville, — a thriving town on the Kennebec, and the seat of a small but flourishing college.

My reasons for confining my time to this field were these: —

I found there an earnest desire for Unitarian preaching; and a good prospect of gathering, at no distant day, a strong, self-sustaining Unitarian society. It was a place in which I had previously resided eleven years; partly as

pastor of a Baptist church, but mostly in another capacity, which yet did not wholly sever my connection with the community as a religious teacher: I could hence take advantage of feelings and partialities which had grown up out of former acquaintance. I had also a wish to save the Association from any outlay on account of my preaching; for I well knew that my friends in Waterville were both able and willing to pay for my preaching among them: indeed, they gave me in advance a distinct assurance to this effect.

The only drawback on these favorable circumstances was the want of a convenient place for holding the Sunday services. The Town Hall could be had for the purpose: and it would have been used, had not a generous invitation come from the pastor of the Universalist Society (Rev. H. C. Leonard) to hold our meetings in their church, and bring what would otherwise have been two congregations into one; Mr. Leonard expecting to find employment, most of the time I should be there, in preaching to other Universalist societies. This invitation was thankfully accepted; and the arrangement, I believe, has proved widely satisfactory to all concerned. But, without speaking for others, it is a pleasure to me to acknowledge my sense of the courtesy shown me by Rev. Mr. Leonard, and which has given me the privilege of addressing a larger auditory than I should otherwise have had. More than half, however, of the congregation thus secured, may be spoken of as either avowedly Unitarian, or as leaning toward Unitarianism; though for the most part worshipping, at other times, with Orthodox societies, — not with the Univeralist Society.

My whole audience often numbered about three hundred persons. As many as thirty heads of families can be counted up, who are anxious to see a Unitarian society

organized in Waterville; and who believe themselves able, if they had a meeting-house of their own, to sustain regular worship. Already the question of building a church has been agitated among them; and a movement for the purpose was at one time set on foot, and promised, for a while, to be successful. A sum, judged to be nearly sufficient for the object, was subscribed; but it was thought that the time for pressing forward the enterprise to completion had not come. But there still prevails the best of feeling on the subject; and all are ready to say, that the undertaking is simply *adjourned*, not *abandoned*. They feel stronger now than ever before.

I am fraternally yours,

D. N. SHELDON.

GANGOOLY IN ENGLAND.

THE visit of Gangooly to England has been a great success. He has awakened even more interest there than he did here. Many donations and subscriptions have been given to the India Mission; and we may now rely, we should judge, upon an active co-operation in England in its support.

His addresses at Liverpool, Manchester, London, and Bristol, have been attended by large numbers, who have shown great interest in him and in his work. After one of his speeches at Bristol, £90 were collected, — £60 for the India Mission, and £30 for Gangooly himself.

The English friends have given money to enable Gangooly to travel on the Continent, and to pay his passage home to India. One gentleman, a liberal and wealthy Unitarian, has given £100 to the Mission.

We subjoin a letter and address from Joguth, the latter of which was read at the New-Bedford Convention.

LONDON.

MY DEAR SIR,—I am now in the great city of London, speaking to and interesting the brethren here. I need not tell you all about my moves here: you will have known them from others. But I tell you one thing: that I have had enough to do,—so much so, that I have travelled in the day, and addressed an audience in the evening, for a fortnight; yet there is a great demand for me. It pleases me to see the interest my visit has created here: wherever I have been, the people seemed to wake up.

I leave for the Continent on next Tuesday with an excellent companion,—the Rev. W. James, of Bristol. I hope to see Dr. Miles in Florence, if I get any notice of him. I go to Trieste, and take the Austrian steamboat there for Alexandria; sail from Suez on the 4th of December, by the P. and O.'s screw-steamer "Nubia:" we have engaged a berth, No. 112. By the end of December, I reach home. I think you have sent my things to Calcutta: I shall need them on my arrival there.

Last Thursday, the London Christian brethren held a *soirée* to welcome me; and it was very well attended, and, on the whole, a success. The meeting was so spirited, that, after my speech, a subscription-paper was announced toward the fund of the India Mission, and several subscribed from one to five pounds yearly; and one gentleman —Mr. Bicknell (I don't know that I spell right)—gave a hundred pounds as a donation, and would pay the same yearly. This morning, I occupied Mr. Foster's pulpit. There was a large attendance. I fear it will not be so in the evening, as it rains. The weather is windy and cold.

I write a few lines to the members of the Convention. Please read them to the brethren.

MONDAY MORNING.

We had a nice meeting last night, in spite of rain. The Essex-street Chapel was crowded. J. C. G.

To the members of the Autumnal Convention.

BRETHREN AND SISTERS, — I doubt not but that you will miss my presence in your midst. God only knows how anxiously I wish that your gatherings like this be attended with success, and some practical good be achieved by them. You, as Unitarian Christians, have a *great* work to do, which others could not. As I know more of the world, I find that the people have been driven into Deism and infidelity by the so-called evangelical Christianity. It is our simple, rational views of God and Christ that could bring them to the fold of our Master. Be faithful, dear brethren and sisters, to the precious charge God has given you. Espouse his cause earnestly, in bringing the light of the gospel to those who need it. In England, the brethren were somewhat indifferent to the missionary cause; but now are wide awake, and promise to do more than they ever have done. May such earnestness fill your hearts! May you forget the cold indifference of the past, and be ready to do more for the cause of God and humanity! With great pleasure I heard of your "Western Convention."

Let the clergy preach, occasionally, missionary sermons. I should not wonder if men like Drs. Bellows, Gannett, Farley, Osgood, Rev. Hale, &c., could create a revival of the missionary spirit among you. They are all men of piety and great learning. When I think of these men, I thank God that he has given us such pillars in our church.

In close, let me say, dear friends here assembled in the Christian fellowship, that though I am here on the other side of the ocean in person, "lo! I am with you alway" in my spirit. While I was a stranger among you, your

kindness was great; and, as I go towards India, I feel that I am going away from home. May God bless you abundantly! is the prayer of your brother and Brahmin friend, J. C. GANGOOLY.

THE NEW-BEDFORD CONVENTION.

WE promised our friends, the Committee on the Autumnal Convention, to print their proceedings in our "Journal." We shall be obliged to keep our promise if they insist upon it; but the reports are so full, that they would occupy a whole number of our "Journal." We shall, therefore, hope that they will excuse us, especially as they have already appeared in our two newspapers. At present, at all events, we can only give some of the impressions made on our own mind by this Convention.

1. It was the most *earnest* Convention we have ever attended. There was very little talk for the sake of talking. The speech-makers were silent, the orators were dumb. All who spoke, spoke to some practical and important issue.

2. There was less *self-criticism* than usual. Unitarians cannot, indeed, meet without something of it. To have a fling at one's own denomination is a luxury we cannot wholly dispense with. Still, we were more disposed than we commonly are to ask, "What better thing can we do than to abuse each other for not having done better before?" I did not hear it suggested that we ought to imitate the Orthodox in this thing, or the Methodists in that, or the Swedenborgians in the other.

3. A *missionary spirit* was apparent at the meeting.

There was a strong desire that the denomination should do something to preach the unsearchable riches of a precious gospel.

4. The sermons were specially good. That by Dr. Hedge was said to be one of his noblest efforts: that by Dr. Eliot was touching and impressive in the highest degree.

5. A kind and brotherly spirit pervaded the discussions. There was nothing hard, sharp, or contentious; no attempt to dictate or domineer; no bitter zeal for or against any thing. We came, and staid, and went away as brethren.

For this good time we are indebted to the Committee who arranged the Convention and its debates; and to the people of New Bedford, who showed a sincere interest in the whole proceeding. They were hospitable in their homes by receiving us there; and hospitable in their church to our thoughts, by coming, and hearing what was said. The church was full all the time. We thank them heartily for their Christian sympathy and good-will.

BOOKS RECEIVED

Since our last Notice.

Cottages of the Alps; or, Life and Manners in Switzerland. By the author of "Peasant-life in Germany." New York: Charles Scribner, 124, Grand Street. 1860.

We have here twenty-four very interesting chapters on the scenery, manners, social life, and political condition, of the Swiss. They describe Berne, Uri, Schwytz, Unterwald, Lucerne, Zug, Valais, Vaud, Geneva, Friburg, Neufchatel, Soleure, Zurich, Schaffhausen, Basle, St. Gall, Appenzell, Glarus, Thurgovie, Graubunden, Argovie, Tessino. The book is well worth reading, and contains what is not to be found elsewhere, — not even in Murray.

Historical Pictures Retouched. A Volume of Miscellanies. In Two Parts. Part 1. Studies. Part 2. Fancies. By MRS. DALL, author of "Woman's Right to Labor." Boston: Walker, Wise, & Co., 245, Washington Street. London: Edward S. Whitfield, 178, Strand. 1860.

This is a truly excellent and valuable work, which we can cordially recommend to all. It has many very good sketches of distinguished women, in Italy and elsewhere; also some touching and agreeable pictures of American life. No room here to say more.

Odes of Horace, translated into English Verse; with a Life and Notes. By THEODORE MARTIN. Boston: Ticknor & Fields.

The soul of Horace re-appeared in Pope, and in no other mortal writer of recent days. Boileau had a little of Horace; Wieland had something of him; but Pope had the most. Even Pope had not all. Something of that perfect equipoise, of that absolute self-possession, was wanting to Pope. He was fidgety and nervous, compared with Horace. Horace was more perfectly at home in this world than any other human being we can now recall. He was troubled by nothing, — not even by age, and the approach of death. His "Eheu," at the fugitive years, was not very gloomy. He turned all things to song. In this, Beranger resembled him; and Beranger was, perhaps, nearer Horace than was Boileau: but Beranger wanted something of the breadth and strength and biting keenness of the Roman.

The present translation is the best we have, and is positively charming. It cannot give us Horace: it is Horace without his diamond flashes of speech, his words which cleave the soul of a subject as lightning the oak. It is Horace mixed with Tennyson, tinted with Browning, and shaded off by the atmosphere of modern London literature. But it is still excellent reading; and we heartily thank the publishers for reproducing it.

Brief Biographies. By SAMUEL SMILES, author of "Self-help," and "Life of George Stephenson." With Steel Portraits. Boston: Ticknor & Fields. 1861.

In five hundred and seventeen pages we have thirty-five biographies. They are of such men and women as James

Watt, Robert Stephenson, Dr. Arnold, Hugh Miller, Richard Cobden, Sir Edward Bulwer Lytton, Francis Jeffrey, Ebenezer Elliott, George Borrow, John James Audubon, Lord John Russell, Benjamin D'Israeli, Gladstone, Hawthorne, Carlyle, Sterling, Leigh Hunt, Edgar Poe, Theodore Hook, Dr. Combe, Mrs. Browning, Margaret Fuller, Mrs. Chisholm. The plan seems to be well carried out, and the papers well written. This also would be a good book for school libraries.

Recent Inquiries in Theology. By eminent English Churchmen. Being "Essays and Reviews." Reprinted from the second London edition. Edited, with an Introduction, by Rev. FREDERIC H. HEDGE, D.D. Boston: Walker, Wise, & Co., 245, Washington Street, 1860.

This work has been reprinted by Walker, Wise, & Co., from the second English edition, in very handsome style, as becomes a volume of such importance and such permanent value. It has been called a "significant" work. It is so. But what is its significance? What does it indicate?

It is significant of the present condition and future prospects of theology in the Church of England. A book like this does not merely indicate the opinions of its writers: it shows a current of thought. It is not that there are a few heretics in the Church of England, as in other denominations, who have no influence, to any extent, over the belief of their body; for these writers occupy important positions in their church. One is Chaplain to the Queen and to the Earl of Denbigh; and, what is of more consequence, he is also Head Master of Rugby School: he succeeds to the position and to the influence of Dr. Arnold. Another is the Vice-Principal of St. David's College, Lampeter, — a college in Cardiganshire, Wales, founded by Bishop Burgess for the education of Welsh clergymen. Two others — a still more significant sign — are professors in Oxford itself; teaching their liberal views of Christianity where lately Puseyism reigned supreme, at the very centre of all English scholarship. Several of these writers are also well known for previous works; as, Jowett, Powell, and Rowland Williams. Again: the tone of these essays is tranquil and self-possessed. It is not the rash and headlong charge of a forlorn hope, but the steady march of those conscious that a main army is marching with them. They speak as giving the assured results of long study, not the first-fruits of rapid thinking. The Essays are careful, well-considered statements, which stand, like the articles of a

church, a standard firmly planted in the ground, — a rallying-point for a great body of students. Every thing has been considered, — their own reputation as thinkers, their position in the church, the work to be done, the necessity of its being thoroughly done. There is nothing tentative, nothing provisional, in these positions. They are not feeling the pulse of the religious community to see how much it can bear. They are not making suggestions which may afterward be explained away. Every position is taken distinctly and manfully, with no appearance of anxiety about the result. There is something in such a tone as this which demonstrates, more clearly than any table of statistics, how large a party there is in the church sympathizing with these ideas.

The ideas themselves are also significant, — significant of a change about to take place in the fundamental position of the whole Protestant Church. These ideas have regard to the authority of the Scripture. This book is a *résumé* of the last and best considered positions of the most able thinkers concerning the true place and work of the Bible. They utterly reject the doctrine of a literal and verbal inspiration in all its forms. They go much further, — further than many Unitarian or Universalist teachers would go. They accept the fact of errors in the Old and New Testament, — scientific errors, historic errors, errors of opinion. The Bible ceases with them from being the infallible Book which Protestants have declared it to be. It is not "the *only* source" of Christianity. Christianity comes to us also from the experiences of the soul, and the historic life of Christian communities. There is to them no outward infallibility. The church is not infallible; the Bible is not infallible. Our destiny here is to "know in part," and therefore to believe now what will not be our belief for ever; "for when that which is perfect is come, then that which is in part shall be done away."

It was inevitable that Protestantism, progressive by the law of its being, should rise at last above its old doctrines of an infallible Bible and an inspired letter. It was, perhaps, to be expected that this step should be taken by the Church of England; since this church is not dependent, as other Protestant churches mostly are, upon its creed for its unity. The Church of England has a national life and national traditions flowing into it from behind. It stands on these, not on any creed or articles.

We have not attempted to give any account of the contents of this volume. It cannot be easily analyzed. It is too compact. It is a book well worth being bought and kept by all earnest thinkers on these important questions.

Odd People. Being a Popular Description of Singular Races of Man. By Capt. MAYNE REID, author of the "Desert-home," the "Bush-boys," &c. With Illustrations. Boston: Ticknor & Fields. 1861.

Capt. Reid has the tact of a good writer in knowing how to select from books and life the salient points of interest. He has done so in this book. He has given geography, ethnology, and natural history, in an interesting form. The book reads like a story, but leaves behind a considerable amount of really valuable knowledge. It should be added to all school libraries. The committees who have in charge to select books may notice this suggestion, as we do not make our praise of books cheap by praising every thing.

Reason and the Bible; or, The Truth of Religion. By MILES P. SQUIER, D.D., Prof. of Intellectual and Moral Philosophy, Beloit College. New York: Charles Scribner, 124, Grand Street. 1860.

A well-meaning book, written with some earnestness, but not to be noticed properly in our present limited space.

ACKNOWLEDGMENTS.

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INTRODUCTION TO JOHN.

A NEW EXPLANATION OF THE DOCTRINE OF LOGOS, OR WORD.

PART II.

IN giving an explanation, in the last number of the "Monthly," of John, chap. 1, ver. 1–18, we said, —

1. The WORD means speech.

2. The Divine Word means the Divine Speech, or Revelation.

3. There are three of these Divine Words, or Revelations; namely, —

1. The Word in nature and history.
2. The Word in the soul of man.
3. The Word in Jesus Christ.

The Word in nature utters power, wisdom, law, goodness: the Word in the soul utters personality, unity, creation, freedom, holiness.

We now come to the third Word of God; namely, the Man Christ Jesus. The first Word was God in nature; the second word was God in the soul; the third Word is God manifested in a human life.

Two questions arise here. First, The historical question: *Was* Christ, in this sense, a Word of God? Second, The theological question: *How* was he the Word of God? To which we may afterward add a third, or practical religious question: *Why* was he the Word of God?

The question of fact or history is, Was Jesus a Divine Word in any other sense than all great men and good men are divine words? Is there any essential difference between Christ, on the one hand, and Abraham, Moses, and Elias, on the other? or between him and Socrates, Plato, Confucius, Solon? between his inspiration and that of Homer, Dante, Columbus? This is a question of fact, not a question of theology; a question to be decided, not by speculation, but by looking at the thing itself.

Now, we plainly see that there is a divine inspiration in all greatness and goodness. We have said as much in saying that God speaks in the human soul his second Word. But the question now is, Does God speak *another* Word again, and make a yet higher manifestation, in Christ? Is the Word in Christ an advance on the Word spoken in nature, making it another communication? Is it the beginning of a new order of truth, or only the culmination of the old order?

To answer this question, we must see, by going back, what we have found revealed to us in nature and in the soul, and so learn if there is any thing in our idea of God unaccounted for; and, if so, whether that has come to us specially through Christ.

Through nature we saw manifested (1) Power, (2) Law, (3) Wisdom, (4) Goodness; through the soul we saw manifested (1) Unity and Personality, (2) Creation or Freedom, (3) Holiness. Now, if Jesus merely shows us these same qualities carried to their highest point, he is not another Word of God, but only a higher power of the

same Word; but, if he adds some new element, then he is a new manifestation.

The apostle says that the law was given by Moses, but that grace and truth came by Jesus Christ. What is grace, and what is truth?

The grace and truth which came by Jesus Christ convey the idea of an influx of divine love and truth into the soul. It is a gift of God to the soul, — an additional power sufficient to enable it to conquer evil. It is not enough to see goodness as a law: we need to feel it as a power. Through Christ comes to us the conviction of an eternal life, which shall abide within us, making all things new; of a new birth of the soul, lifting it to a higher plane of being. Christ alone gives the idea of such a perfect union with God as shall constitute moral affection. He is one who has himself wholly escaped from sin; who is morally perfect; and who ascribes this perfection, not to himself, but to the life of God flowing perpetually into him. Jesus says, "By the grace of God I have been made free from sin, to show you also that you shall be free from sin, and perfect as your Father in heaven is perfect." This is a very different idea of God from that which we perceive in other revelations. Nature teaches us the goodness of God: Christ teaches us the love of God. They are very different things. In nature, God shows himself desiring to make us happy; in Christ, as seeking to unite us with himself. But God is holy; and, while we are sinful, we cannot come into communion with him. We are all conscious of sinfulness, and we cannot by our own efforts escape from it: therefore we need divine aid in order to be purified; and God, in Christ, offers us such aid. Neither nature nor the soul says any thing of forgiveness; and the forgiveness taught in the Old Testament is removing the penalty of sin, but not removing sin itself. But for-

giveness in the New Testament is reconciliation, atonement, union; something which does away, not merely with the penalty of sin and the guilt of sin, but also with sin itself.

We therefore find the love of God revealed in Christ to the soul to be a new revelation of the divine character, and one not found in nature nor in the human mind. It is not the general love or good-will of the Creator for his creatures, but the individual personal affection of the Father for his child. It is not the desire to do good, but the need of loving and being loved. It is not merely giving, but giving and receiving; that is, communion. God's life flows forth from him in creation: he gives away part of himself in making a world outside of himself. More of his life flows out from himself when he creates souls, — individuals with a power of resisting him, and separating themselves from him. His first Word went out into an empty universe, and never returned, — there was no echo to it; the second went out in the creation of souls made free, so that they even could resist their Maker, disobey him, and turn away from him; but the third Word goes out with a still greater influx of divine life, to unite all these free individuals again with God in one grand union, so that God shall be once more all in all.

There was once a great king, who determined to erect a city. He sent architects and workmen and materials; he laid out streets and squares; dug reservoirs, and brought in water in aqueducts; made roads and canals leading from it to the surrounding country; and, when all was ready, sent a colony to inhabit it. These inhabitants went to and fro through the streets, examined the city, and said to one another, "What a powerful government it must be that was able to build this city!" And, as they looked further and examined it more, they said, "What wisdom, what

foresight, did this power display in this city! How wisely was the site chosen! What order and method in all the arrangements! What knowledge in the choice of materials, in building, and in the general plan!" And then, looking still further, they say, "What goodness *to us!* How are our wants foreseen, and all provided for! We have high walls to defend us from without; markets, aqueducts, bazaars, gas, paved and lighted streets, within. Every thing is arranged for our comfort. The government which built this city — whether it be a monarchy, an oligarchy, or a democracy — has evidently *power*, *wisdom*, and *goodness*."

The inhabitants of the city have thus heard in the city itself One Word about the maker of the city. The city itself speaks of its founder's power, wisdom, and goodness; but you observe that they are not yet able to tell whether the founder of the city is one or many, nor what his ideas are about right or wrong.

But now let us suppose that the founder of the city sends a viceroy to live in it, who establishes himself in a central palace; announcing the name of the king for whom he governs; publishing the code of laws, with penalties attached; rewarding the obedient, and punishing the disobedient. He does all this in the name of his absent master. *Now* the people know more about the master: they know that he is one; they also know what his ideas are concerning right and wrong. They have thus heard a Second Word from him, which brings him nearer to them than the first did.

But let us suppose that these citizens become disorderly. They disobey the laws established for their government. They rebel against the viceroy and his authority. They plunge into vices, and commit crimes. They grow idle, intemperate, reckless. So come pauperism, disease, and

crime. A famine arises, and many starve to death. A pestilence follows, and they die in the streets. Bands of robbers prowl the streets day and night for plunder and murder. In this state of things, the king who built the city comes to live in it. He becomes personally acquainted with the citizens. He shows them the misery of their course; explains to them the importance of his laws, and the need of obeying them. He establishes hospitals for the sick. He feeds the hungry, clothes the naked, visits the prisoners. The people all become personally acquainted with him, and learn to love him because he had loved them.

And now it is evident that they have had a new Word spoken to them concerning their king. The Word is made flesh, and dwells among them; and they have come into personal communion with him.

This story illustrates the three steps of progress in our knowledge of God. That which the citizens learned about their king from the city itself corresponds with what we learn about God from nature, — the city which he has built for us; that which they learned by the government of the viceroy corresponds with what we learn of God by means of his viceroy, — conscience in the soul itself; and what they learned of their king when he came to live among them corresponds with what we learn of God in Christ "reconciling the world unto himself," and "formed within us, the hope of glory."

It is in this sense that we may regard Jesus as a new divine Word; different from the Word in nature, also different from the Word in the soul. And this is the divinity of Christ, — that as God's power, wisdom, and goodness dwell constantly in nature, that as God's holiness and freedom constantly manifest themselves anew in the soul's freedom and conscience, that so God's love to individuals is constantly manifested in the life of Jesus.

This third manifestation of God was necessary to harmonize the other two. The soul, as freedom, is not in harmony with nature, as law. Love is necessary to reconcile law and freedom. This is the true atonement.

The question of fact being ascertained, we may next consider the question of theology. We have seen, that, as a matter of fact, God is in the life of Christ in the same way that he is in outward nature and inward nature. But *how* was God in Christ? To answer this question belongs to theology. Let us look at some of the theological answers.

First we have the Orthodox answer. This is the answer given in most of the creeds, and to vary from which exposes one to the charge of heresy in all the great Christian communions. This answer is, that "Christ is the eternal Son of God, of one substance, and equal, with the Father; who became man, and continues to be God and man in two natures and one person for ever: so that two whole perfect and distinct natures are inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, — the only Mediator between God and man."

It is well known that Unitarians object to this view on grounds of reason and Scripture. On grounds of reason they assert that there could have been in Christ but one person. But they deny that there could have been two natures in one person: for the union of two natures — one infinite, and the other finite — in one person would imply that this person would, at the same time and in the same sense, possess infinite power, and not possess it; possess infinite wisdom, and not possess it; possess infinite goodness, and not possess it; which would be a contradiction in terms. But it is impossible for the human mind

to accept such a contradiction: hence we must say (in order to maintain the Orthodox doctrine), either that Christ is God and man at a different time, or in a different sense. The first would imply that Christ could pass from his divine nature to his human nature, and back again, so as to lose all consciousness, first of the one, and then of the other. But this contradicts the terms of the statement: hence we must say that Christ must have an infinite nature as God, and a finite nature as man, in a different sense of nature. But this is equivalent to saying that the union is a mystery; which again is equivalent to saying that we do not know what the union was; which finally is to admit that there is *no* Orthodox doctrine on the subject.

This is the real objection to the Orthodox doctrine concerning the divinity of Christ. We do not know what it is. We cannot tell what it means. When probed to the bottom, it resolves itself into a mystery or an obscurity: the statement is no statement. Now, it is very wise and right, when we are ignorant of any thing, to say, "I do not know;" but then we ought not to say that we do not know, and to say at the same time that we *do* know, and that those who do not think about it as we think about it are heretics. Our objection to Orthodoxy is, that it calls upon us to believe a certain theological proposition, under the penalty of excommunication here, and damnation hereafter; and that, when we ask what the proposition means, it replies that it does not know what it means.

The next theological answer is that of Emanuel Swedenborg, who says that Christ was God because his human nature was his human body, animated by God as its soul. According to this view, there is no such thing in Christ as a human soul: consequently, he was in no real sense a human being. He merely had a human body; but a human body without a human soul is not a human being.

But, if Christ was not truly a man, then the four Gospels are a mere illusion; for they everywhere represent him as having a human soul as well as a human body. With his human soul he was tempted; with his human soul he prayed; with his human soul he suffered; with his human soul he died. Mainly for this reason, we reject the doctrine of Swedenborg concerning the Lord. It destroys the human nature of Christ.

The third explanation declares that Christ was divine, and was a Word of God, because he was a human medium through whom God revealed his divine love. His human will was in perfect harmony with the will of God, and so his life became a revelation of his Father's will. So when Jesus says, "I and my Father are one," he does not intend *one person* (as the Orthodox say), nor one nature (as the Swedenborgians imply), but one by becoming united in perfect sympathy of thought, heart, and will.

So much for theology, or the problem of the "WORD."

SUMMARY.

We sum up what we have thus far said, as follows: —

1. NATURE OF THE INTRODUCTION TO JOHN. — The Apostle John has introduced his Gospel with a profound and deeply interesting preamble, which is at once so compact with thought, and so brimming with life, as to occupy and task the best thinkers in their best hours. The interpretation of this famous passage has suffered much from sectarian efforts to force it into the service of narrow dogmas. Trinitarians on the one side, and Unitarians on the other, have tried to make it appear that the great apostle was merely arguing in the interest of their special controversy. But his theme is not partial, but universal. This brief passage contains the history of all revelations. It gives us the genesis, progress, and completion of the divine manifesta-

tions. This is sufficiently evident from the terms used, which are the largest, and used in the widest sense, — "the Word," "Life," "Light," "Darkness," "Grace," "Truth."

If we read this noble passage with no sectarian bias or prepossession, but a simple desire to know its meaning, its difficulties will soon begin to vanish, and its real sense will become very apparent. We must not seek to put our own ideas into the passage, but to extract out of it those of the apostle.

2. THE WORD. — What does John mean by "the Word"?

To answer this question, we must consider the following points: —

(*a.*) John must, of course, have expected to be understood by his readers. His first readers were the Christian inhabitants of Asia Minor, where he wrote his Gospel. The term "Word," as used by him, could not have been a new term never used by them, but one with which they were familiar; otherwise they could not have understood what he was speaking of.

(*b.*) The term "Word," thus used, is peculiar to John. No one among the writers of the New Testament but he uses the phrase in this absolute sense. The others frequently speak of "the Word of God," but not of "the Word" by itself; and, except in this passage, John nowhere uses this expression without some qualifying adjunct.

(*c.*) But, in the Old Testament and the New, we find the term "Word" used in a sense almost equivalent to this. We find God's Word spoken of as a person, running to and fro, leaping down from the heavens, coming to the prophets, creating the heavens and their host, &c.

("The Word of God came to Nathan," &c., 1 Chron.

xvii. 3. "The Word of God came to John in the wilderness," &c., Luke iii. 2. "His Word runneth very swiftly," Ps. cxlvii. 15. "The worlds were framed by the Word of God," Heb. xi. 3. "By the Word of God the heavens were of old," 2. Pet. iii. 5. "Thine Almighty Word leapt down from heaven, from his royal throne," &c., Wisd. of Sol. xviii. 15.)

(*d.*) Not only the "Word of God" is thus personified in the Bible, but so also is the eye, the ear, the hand, and the arm of God. But we have no difficulty in understanding what is meant in these cases; nor do we ever suppose that personification implies personality. When we read that "the *eyes* of the Lord are in every place, beholding the evil and the good," we understand by it the divine knowledge; when we read that "his *ears* are open to our cry," we understand by it the divine readiness to hear prayer; when we read, "Thy right *hand*, O Lord! hath dashed in pieces the enemy," we understand by it the divine activity; when we read that "God's *arm* shall rule for him," that "his *arm* brought salvation," &c., we understand by it the divine energy and power; and when we read, in like manner, of "the *Word* of God," we understand at once the divine utterance, revelation, or manifestations.

(*e.*) If, therefore, John had simply said, "In the beginning was the Word of God, and the Word of God was with God, and the Word was God himself," the Jews would readily have understood him: they would have understood him to mean that God spoke, or revealed himself, in some way, in the beginning; that he manifested his power at that time. But John does not say this: he says "the Word" in a universal form. He must, therefore, have intended by it revelation in a more universal sense; not any particular revelation, but the principle of all

revelations. He meant to speak of the divine principle, or that energy of the divine nature which causes all manifestation on the part of Deity.

(*f.*) Now, we find that among the Jews, in the time of the apostle, were a class of persons, who, by their study of Plato, had been led to take up this very problem of the principle of revelation, or manifestation in the Deity. "Why is it, and how is it, that God reveals himself?" was a question with which Plato and the Platonists, Philo and his followers, and afterwards the Gnostics, were much exercised; and in their theories they were inclined to separate God's manifestation from God himself, and to make the revealing energy in the Deity a kind of subordinate and separate being. John evidently refers to their opinions, and means to oppose this error, in the first and second verses of the passage.

Let us now give a paraphrase of this passage, and see how plain and beautiful is its meaning when we apply to it this explanation of the term "Word." We do not agree, it will be seen, with those Trinitarians who contend that by "Word" is meant a second person in the Deity; nor, on the other hand, do we agree with those Unitarians who maintain that by "Word" is meant the reason or wisdom or power of God. Such a use of the term would have been unintelligible to Jewish Christians. By "Word" is meant, not God's wisdom, but the *revelation* or utterance of his wisdom; not God's power, but the *manifestation* or expression of his power.

3. *The Interpretation.* — Ver. 1. In the beginning of creation, at the commencement of time, was the Divine Revelation. This Divine Revelation was not a separate being from God; it was not an Eon; but was with God, and was God himself; for he was the Revelation.

Ver. 2. The Divine Revelation is, therefore, no new

thing, nor any thing intermediate between God and us; but was with God at first, and is with him now.

Ver. 3. For revelation is the expression of God, and when God acts he expresses himself; and, therefore, by the expression of his will all things were made, and every thing made expressed and revealed him.

Ver. 4. But not merely the inanimate creation, the physical universe, is an expression of God: all LIFE is also a manifestation of him, for in him we live and move, and through him we are. The living soul of man is a light of God within him, revealing God inwardly in his reason and conscience.

Ver. 5. But this inner light is obscured by our ignorance and sin, and so another revelation is necessary.

Ver. 6 and 7. The first revelation of God being in nature, and the second in the soul, the coming of the third was heralded by a new prophet, — John the Baptist.

Ver. 8. John was not sent to be a revelation, but to bear witness to the revelation whenever it should appear.

Ver. 9. Though, even then, the light of God was shining in every man's soul, enlightening him inwardly, if he would only see it and obey it.

Ver. 10. God was manifesting himself to the Gentile world. His will made them, and in their creation he revealed himself; yet they did not know him.

Ver. 11. He came by his prophets to that which was peculiarly his; and his own people (the Jews) never fully recognized him, nor obeyed his revelations.

Ver. 12. But some (both Jews and Gentiles) did receive these prior revelations; and thus, by their faith in God, became his true children.

Ver. 13. Not on account of descent from Abraham, but because they were born of God.

Ver. 14. And, at last, God's Revelation took a human

form, — God speaking to man by man. And now Revelation dwelt among us (not coming and going, as in the transient inspirations of the prophets) in the beauty of a perfect soul; and we have seen his glory, as of the Only-begotten, — God's fulness revealed in the life and words of Jesus.

Ver. 15. And John, who was sent to bear witness to the Light, *did* bear witness to it when he saw it in Jesus Christ (though he knew not that Jesus was the Christ until his baptism, ver. 31–33).

And John said, "This is he of whom I said, A man comes after me (in time) who is preferred before me (in rank); for he always was before me (in true worth and desert)."

Ver. 18. Therefore, though no man hath ever seen God, Jesus, the Christ, has REVEALED him.

4. *Object of John in this Preamble.* — Three different objects are ascribed to John in this passage. Some suppose he had a dogmatical, others a polemical, others a religious purpose. Let us consider this point.

(*a.*) Had John a dogmatical purpose?

It is supposed that his object was to teach that Christ was God. But he declares it to be the purpose of his whole Gospel (chap. xx. 31) to lead men to believe "that Jesus was the Christ, the Son of God," and, believing, to have life through his name. It would seem an impotent conclusion, after having taught them in a dozen verses that Jesus was the Supreme God, to employ twenty chapters afterward to convince them that he was the Messiah. Besides, if his purpose was to teach that Jesus was the Supreme Being, why did he not say so directly? Why not say, "In the beginning was Christ, and Christ was with God, and Christ was God?" There could not then have been any mistake as to his meaning. John has certainly

not taught *directly* that Christ was God: has he taught it *indirectly*? Is it a necessary inference from this passage? By no means. The only necessary inference is this, — that the Word, which was God himself speaking, *dwelt* in Christ, and abode in him, filling him with the fulness of God. But to be filled with God is one thing: to be God himself is another and a very different thing. God dwells in all living Christians, and they also are filled with his fulness; but it does not follow that they are God himself.

So far as the purpose of John was doctrinal, it was to teach that Christ has become the final expression of the Divine Will, and is filled with the Divine Fulness; and that, through this medium, we also may have access to God.

(*b.*) Had John a polemical purpose?

Besides the universal purposes which John had in view in this passage, he may, no doubt, have alluded to local and temporary opinions. Thus (ver. 1, 2) he seems to deny the doctrine of his day, that an emanation of God created the worlds, or that the Logos was any thing other than God himself. Again (ver. 14): he refers to the Docetic opinions of his day, that Jesus was human only in appearance (see 1 John iv. 1, 2, 3). Again: he refers (ver. 8, 15, and elsewhere) to those who would elevate John the Baptist to an equality with Jesus.

(*c.*) Had John a religious purpose in this passage?

The chief purpose of John was to teach that the revelation made by Christ was no new thing, nor essentially different from God's other revelations, but that it was fuller and more complete, and brought us into a filial communion with God. He teaches that God has always revealed himself to man: first, in nature and creation; second, in the soul, with its living faculties of insight and aspiration;

and, thirdly, in Christ, as the fulfilment of all positive revelation, or God manifest in the flesh.

This was the great purpose of John, — to bring into one focus, in Christ, all the revelations of God, and to show how his was the universal religion. There could be no profounder, no broader aim than this; and it invests the passage with a grandeur which places it at the head of all Scriptures.

WHY ALL UNITARIAN CHURCHES SHOULD BE MISSIONARY CHURCHES.

Every Christian church has a twofold object. Its object is to receive, and also to impart; to get good, and to do good; to receive truth, and to preach it. A church is in a healthy state in proportion as it does both. It needs this double movement, this *systole and diastole*, for its own life. So the human heart expands and contracts by an alternate motion; opening itself to draw in the blood, closing itself to expel it. So the lungs have a similar double action; first inhaling, and then exhaling, the air. So the earth basks, receptive of the solar rays, and yet continually radiates them again from its surface.

The life of a church, like the life of a single soul, consists in the alternate reception and communication of truth and love.

Unless we impart, we shall cease to receive; or, at any rate, shall be unable to retain. If one only reads or only hears the truth, without repeating it, talking about it, speaking of it, without making use of it, the truth thus passively listened to ceases at last to make any distinct

impression. The pound thus buried in the earth, and not put to use, is taken away. The intellect must re-act upon the truth in order to retain it; and the true re-action is, putting it to use.

The church at first was taught this law, and obeyed it. The disciples of Jesus were by no means passive recipients of his truth: their duty, from the first, was to proclaim it. When all that they knew about the kingdom of Christ was that it was coming, Jesus sent them out to announce that. Almost at the beginning of his ministry, Jesus sent them forth, commanding them, "As ye go, preach, saying, The kingdom of Heaven is at hand." And at the close of his ministry, when he breathed on them, and said, "Receive ye the Holy Ghost," he immediately told them why they received it; namely, that they might impart it again; saying, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained:" meaning, I suppose, that God's Spirit would give them spiritual discernment, and that they should use that spiritual discernment to show them where God's forgiving love might be communicated, and where it might not.

Thus the church, from the beginning, was a missionary church, imparting the truth as fast as it received it; and, if it does not continue a missionary church, it loses its first love, and so its life. "Be ye doers of the word, and not hearers only, deceiving your own selves," applies to us and to our churches now. Our churches languish because there is a surplus of hearing, over teaching and doing. If the lungs should inhale twice as much air in volume as they exhale, if the heart should receive through the veins twice as much blood as it sends out through the arteries, the body would soon become diseased. But what of a church which hears two sermons a week, but sends out none of the truth again? That will grow weak and feeble too.

At the present time, many of our churches do nothing for missions, nothing to diffuse Christian truth, nothing to spread the gospel. They build a meeting-house, divide it into pews, distribute them among themselves, put their families into them, and then go there to worship, and to listen to sermons, for the rest of their lives. They send out no living missionary; they distribute no books; still less do they go out themselves to teach; they scarcely will open their pew-door to invite strangers in: and the consequence is, that they at last lose their interest in what they hear, because they do not impart it again; and they would hardly be able to tell you at the end of the week what they heard at the beginning.

Every church ought, therefore, to be a missionary church, preaching the gospel to every creature. Not all in the same way; for gifts are different with churches as with individuals. Not all to the Heathen in foreign lands; for there are Heathen close beside us. There are Pagans, Hindoos, and followers of Confucius, all around us. Perhaps it is the mission of some churches to preach the gospel to the Christian churches, who have forgotten it; or to the outcasts at the Five Points, who never heard of it.

Thus far, there have been two difficulties in regard to missions, and of an opposite kind. Roman-Catholic missions have failed in one way, and Protestant missions in another. The difficulty with Roman-Catholic missions has been, that they have aimed only at making proselytes, not at making converts. Believing that baptism would save the Heathen, their object was simply to baptize as many of the Heathen as they were able. The consequence was, that they had often a great, a wide, and a sudden success, but not a lasting success. Their converts were not converted, — only proselyted; and so had not much depth of earth. At different times, Eastern Asia and North

Africa were half converted by the Roman Catholics: now Eastern Asia is Buddhist, and North Africa is Mohammedan.

The Protestant missionaries pursued an opposite course, but with just as little success. They were not satisfied with making proselytes by baptism; they were not satisfied even with making converts to Christ: they have wished also to make Calvinists and Presbyterians, Methodists and Episcopalians. But the Oriental mind, incapable of these distinctions, remains unconverted. While Roman-Catholic missionaries, satisfied with baptizing the Heathen, have caught many of them, but lost them again, the Protestant missionaries, with even less success, have scarcely even caught them at all. The attempt to turn a Hindoo into an English Episcopalian, and to change a Chinaman into a Scotch Calvinist, has been eminently unsuccessful.

Unitarians, seeing these failures, have stood still, looked on, waited, criticized, and done nothing. They have been satisfied in vindicating their own right to freedom of opinion. They do not care much to spread their ideas. They think that they spread fast enough. They perceive, that, here in New England, Orthodoxy has become very much mitigated. The old terms remain; but their hardness is gone. Like the ice on the surface of rivers in spring, which has grown spongy and water-soaked, we expect that it will some morning sink and disappear of itself. We want no better Unitarianism than that which is preached in a hundred Orthodox pulpits in New England. Andover stands at present just about where Cambridge stood twenty-five years ago.

Nevertheless, all this does not excuse us for not being a missionary church; nor will it save us from the penalty. If we do not choose to use our talent, it will be taken away. The candle must not be put under a bushel, but

into a candlestick. We must give, for our own sake, as well as receive; we must impart, in order to enjoy; we must teach, in order to learn; we must act, in order to grow.

But, beside this, there are some special reasons for Unitarian missions; the most important of which is, that we have a mission to the sceptics.

Beside the total eclipse of faith which we call "unbelief," there is a partial eclipse which we call "scepticism." The mind is not in the dark shadow, where the earth wholly hides the sun, but in the penumbra, where it partly hides it; and, as the line of a total eclipse is very narrow compared with that of the partial eclipse, so there are always at least a hundred sceptics sitting in the penumbra for one infidel in the shadow.

There are hundreds of thousands of sceptics in Christian countries, made so by various reasons, — some by the constitution of their mind, which makes it difficult for them to take hold of the supernatural; some by the re-action of their intellect, from a harsh system of doctrines; some by the misfortune of having seen professed Christians leading unchristian lives; and some by worldly and infidel society.

Now, if we send missionaries to China to convert the Heathen to Christianity, why should we not send missionaries into the next house to convert sceptics to Christianity? But it is not done. As a general thing, neither the Roman-Catholic nor the Protestant churches have sent missionaries to the sceptics. In Catholic countries, if a man avows himself a sceptic, he is punished by the Inquisition: in Protestant countries, he is denounced by the pulpits and the religious newspapers. If he were a Heathen, and believed *nothing*, he might be converted; but, as he is almost a Christian, he must be rebuked and persecuted.

There are several reasons for this. The first is, that scepticism is not regarded as an error to be corrected, but as a crime to be punished. Sceptics are believed to be wilfully so. We do not look at them as being on their way from unbelief to Christianity, — coming upward out of darkness into light; but as going downward from light to darkness, — wilfully departing from Christianity into unbelief.

In like manner, only a short time since, insanity was regarded, not as a disease to be cured, but as a disgrace to be concealed; sometimes even as a crime to be punished. The unfortunate maniac was treated as if he had ceased to be a human being, — chained, beaten, exposed to cold, hunger, and dirt. Under this treatment, they naturally grew worse, and often became incurable. Now we have learned that it is no more disgraceful to have a diseased brain than diseased lungs; and that careful nursing and scientific treatment are as useful in the one case as in the other.

In like manner, we must come to regard scepticism as a disease to be cured, and not a crime to be punished. The sceptic is one, who, by some misfortune, is not able to understand all mysteries and all knowledge. The spiritual organ is inactive. There is a mist, hiding from his eyes the supernatural world. He is the slave of facts and laws, and cannot take hold of causes. He does not need to be denounced, but to be cured.

But the difficulty with Orthodoxy is, that it has no method of cure suited to the case of sceptics. Proceeding from the principle of total depravity, it believes every unconverted man incapable of seeing the truth. Until he is converted, nothing can be done. Scepticism proceeds from the carnal mind, and every natural man is at heart a sceptic. Orthodoxy, therefore, is logically obliged,

by its radical principle, to treat the sceptic, not with truth or argument, but with rhetoric and rebuke. If a man doubts the Trinity, it says, "Repent;" if he questions miracles, it says, "Be converted;" if he denies the authenticity of the Second Epistle of Peter, it tells him to "flee from the wrath to come;" if he hesitates at believing that the world was created in six days, it asks, "Why will you die?"

Such treatment as this very naturally only confirms scepticism instead of curing it. They will not be convinced, if, when they ask for the bread of truth, they have a stone thrown at them by way of reply. They know they are not to blame for their scepticism; there is nothing wilful about it; and therefore this kind of appeal does not reach their conscience.

Another reason why Orthodoxy is incapable of treating scepticism with success is, that it is afraid of it. It must defend its whole system; for, if any link is broken, the whole falls. Its force is not equal to man all its fortifications; and yet, if any part is left undefended, the whole city may be taken. It has to defend the whole of the Old Testament as well as the New. Asserting the plenary inspiration of every part, it makes Christianity responsible for Balaam's ass and Jonah's whale, for the Deluge of Noah and the Song of Solomon. It must defend itself against geologists, who assail Genesis; against critics, who attack the authenticity of the Book of Daniel; against theologians, who question the doctrine of the Atonement; against common sense, which rejects the Trinity; against common humanity, that cannot believe Everlasting Punishment; against common morality, that condemns the doctrine of Election. Orthodoxy thus has enough to do in defending itself; and, if sceptics will let it alone, it will let them alone.

But we Unitarians, who do not consider doubt or unbelief as necessarily a crime; we, who think that the Bible may be inspired, without being infallible; that the Old Testament was for the Jews principally, and that the New Testament contains our revelation; we, who distinguish between religion and theology, between belief and Christian life, and make character, not opinion, the test of Christianity; who are glad when a man believes a little, and esteem that little the first step to something more; who regard all God's revelations as in harmony with each other, and in accordance with reason; who do not believe there is any thing in Christianity opposed to nature, to conscience, to reason, or to the highest convictions of the soul, — we ought not to be afraid of scepticism; for we are capable of meeting and overcoming it.

For such reasons as these, it may be asserted that Unitarian churches should be missionary churches. All should do something for missions. A collection for missions should be as regular a part of the church-work as a collection for the poor.

LETTER FROM MAINE.

PERRY, ME., Oct. 11, 1860.

MR. CLARKE, — You will, I know, be glad to hear of any indication, however slight, of the Broad-Church extension, — the increase of the number of persons who are willing to hear those whose opinions they deem defective or erroneous. Let me tell you, then, of four Sundays spent during this summer and autumn in the neighboring town of Charlotte. Charlotte is a farming town of between six and seven hundred inhabitants, lying north-west from the

place of my date and settlement. It is of large extent, and is divided into several parts quite distinct from one another; and, in each of these sections, occasional preaching is had; in two or three of them, churches are formed: but, if I am rightly informed, the town has never, in its existence of about forty years, had spent upon it the undivided labors of a settled minister. The part which is most central — that lying in the neighborhood of Round Pond — is the one I have visited. I have spent there each fourth Sunday since the middle of July; and each Sunday a collection has been taken up, which goes to the aid of the society here in my support.

I have usually driven up Sunday morning. The distance is twelve miles. The road for two miles and a half passes along the shore of our beautiful bay, the St. Andrew's (the northern arm of the Passamaquoddy, and the mouth of the St. Croix River). On the opposite shore, which is from six to thirteen miles distant, lie the hills of New Brunswick; some of which, blue in the distance, are almost mountains. On the shore, with its lighthouse, is the decaying city of St. Andrew's. Turning wext, two miles bring us to Boyden's Lake. Though the distance is so short, we find here all the change to inland scenery. Instead of the rough sea-wall, there are gentle undulations on every hand. The land slopes gradually down to the water's edge. The vegetation has change too. Here and there an oak stands protected from the winds, which never would have spared it on the shore. Good farms skirt the lake. In a calm morning, the scene is full of peace and serenity; but, as the autumn has advanced, the wind has made the lake a little sea, with its miniature waves and white caps. Leaving this, the road is less inviting for a mile or two: but, emerging from the swampy growth of alders and gaining higher land, we have, on our right,

rough, rocky hills; but, on our left, the long and narrow Pennimaquon Lake. This feeds Pembroke River, which drives the iron-works in that town, and is thus the source of much enterprise and thrift; but it is none the less a thing of beauty. Unlike the last lake, the shores are wild, rough with rocks, or clothed with those beautifiers of uncouth places, — the spruce and fir. Only here and there is a settlement.

But we must hasten over the few miles that are cheered by this mirror of water reflecting the morning sun, and the narrow strip of land is reached which divides this lake from Round Pond. I remember Round Pond with the most pleasure as I saw it in my last visit. The growth which skirts its waters is, for the most part, young and small, but principally hard-wood: so the setting to this crystal was tinted with the bright colors of which autumn is so lavish. Each little birch and maple was gay, and the bright circlet of blended colors vied with the glistening waters.

In the schoolhouse, which is neat, and well adapted to our present purpose, the Sunday school is gathered. For many years it has been the custom here, during the summer and autumn months, to meet on Sunday morning, old and young together, and hold a Sunday school. There has been in this a union of those belonging to denominations which usually stand widely apart. The majority are Baptists, and they have a small, organized church; but a few are Universalists; and all unite as teachers and scholars. It is true, the quiet is once in a while broken by a discussion; but the friendly feeling remains undisturbed. But will the Baptists remain, and listen to one whose sentiments they must deem so defective, and who comes under the auspices of the Universalists? Yes: the thought seems to have been, "We are few enough at best; and, when we have preaching, let us all go." In short, that schoolhouse

contains a little section of the Broad Church. At any rate, the Liberal portion have generally attended the Calvinistic preaching; and now the compliment is returned.

More than this, they have mutually aided one another pecuniarily in obtaining preaching. They seem, if I may judge by the appearance of the little congregation, heartily to desire to join in public worship, and listen to a sermon.

I never have enjoyed preaching more than in these four Sundays. You know how pleasant it is to address those who really want to hear. Then, too, the kindly union gives a pleasant warmth to the atmosphere of the room. I feel benefited by meeting thus good men holding a different belief from my own. They, I hope, may receive, in turn, some measure of that great boon, — the enlargement of one's sphere of thought and Christian fellowship.

There is added the friendly, social intercourse of those whose homes are separated by bleak hills; no unimportant adjunct to the loving worship of God.

I am to preach there one more Sunday, unless the day be stormy. Yours fraternally,

T. D. H.

GROW UP IN ALL THINGS.

Our Christian growth is not to be partial, but universal; not one-sided, but all-sided. Thus far, it has been the object of all the churches to educate the soul only in some one direction. In one church, the Christian grows up into *ascetic piety;* in another church, into *ecclesiastical piety;* in another, into *emotional piety;* in another, into *philanthropic piety;* and in still another, into *dogmatic piety.* But it is the object of Christianity to develop equally the whole man, — spirit, soul, and body, — head, heart, and hands.

Very fatal to the Christian Church has been this, its one-sided development. It has caused it to make war on human nature, trying ineffectually to destroy where it ought to fulfil, — trying to put asunder what God has joined together. Forgetting that God made all parts of man, and called them all very good, it has made war, sometimes on the reason, sometimes on the conscience, sometimes on the social affections, sometimes on the imagination and taste, and almost always on the playful and mirthful tendencies of childhood and youth. Sometimes it has been made a sin to exercise one's reason in an honest search for truth; sometimes a sin to cultivate a taste for art; sometimes a sin to dance, to read a story, or attend a play; sometimes a sin to drink a glass of wine or a cup of coffee. In some ages of the church, Christian sanctity has consisted in abstaining from marriage, and in sacrificing the joy and good of the family affections. In another age, to fly from all society, and to live in a cave, has been accounted the acme of holiness. Although the Apostle Paul said that one might bestow all his goods to feed the poor, and give his body to be burned, without love, and that it would then profit him nothing; yet vows of poverty and the martyr's crown have been believed to offer a perfect title to heaven. And the ideal of Christian piety at the present time has been made so narrow, shallow, and insipid, as to repel the most healthy natures. The pictures of Scripture subjects painted before the time of Raphael represented Jesus and his apostles, the Virgin, the saints, and the prophets, as withered ascetics. Their limbs were lank and thin, their features starved, their eyes without lustre, and their whole expression that of an introverted devotion, of a spectral piety. The change of meaning in the word *ghost*, from spirit to spectre, contains a whole history; showing that a spiritual life was regarded as spectral.

And, even now, the ideal of Christian piety is equally narrow. Piety is supposed to consist mainly in abstinence. Though the father of the prodigal son had music and dancing, it would not do for a pious father to have dancing in his house at his son's return now. Though God, in the Bible, invites us to reason with him, pious people must not reason now. A pious man must not laugh or joke; must not fish or shoot or row; must not go to the theatre, read a novel, or act in a charade. Piety is made to consist rather in emotional feelings toward God than in active uses toward men. Hence, as the nature of woman is more emotional than that of man, it is absurdly supposed that religion is better suited to women than to men; as though half of the race were physiologically nearer to God than the other half. We exclude from the church the mirth of childhood, the cheerfulness of youth, the more active energies of manhood; confining it to those somewhat exceptional natures which happen to have a taste and capacity for emotional piety.

This is not the way to grow up in all things into Him who is the Head. In a church, every variety of character should find itself at home. It is called a family, — the whole family in heaven and earth; and, like a family, should contain every variety of character, tendency, age, faculty, united by a common interest and a common affection. This variety in unity makes the charm of a household. Brought thus close together, these varieties act and re-act on each other as a genial discipline. The young husband and wife, so different in all their tastes, habits, and qualities, but brought into intimate union by the great attraction of their love, modify and mould each other through every particle of their nature. She is strengthened, and he is softened.

"She humanizes him, and he
Educates her to liberty."

See them a year after marriage, and you find them wholly transformed, — enlarged, deepened, refined, by this subtle, mutual influence. It is by their differences that they help each other. And so the children act upon parents, and parents on children, by their differences, — brothers on sisters, and sisters on brothers. The differences attract each other; the extremes meet; the little tottering infant and the gray-haired grandfather are the best playfellows. Many years ago, I stopped at the house of an old mountaineer, a man of gigantic strength and size, who had spent his life in the hills and woods, fighting with bears and wolves. Coming home one evening, I found him sitting with two little darling daughters on his knees, all three singing Methodist hymns. There could not have been a sweeter picture. The contrast of the colossal strength of the man and the infantile faces of the children — contrasts harmonized by the power of affection, and the suggestion of the mutual influence of each on the other — made up its charm. A church should be such a family on a larger scale. Its principle of unity is a deeper love and a higher aim, and it should include larger varieties. But too often it is constructed on a principle of exclusion, rather than of inclusion. Heretics are shut out; though these are the very ones who should be taken in, that their errors may be corrected: but they are shut out, because their heresies would give the church trouble. Sinners are shut out until they have corrected their sins outside of the church; for their vices might disgrace it: yet these are those whom Jesus came to seek, and those who need the church most. The poor are shut out; for they cannot afford to buy pews: yet Jesus gave it a sign of his presence, that the poor had the gospel preached to them. Merry

people, who cannot wear a long face, are virtually excluded by the supposed condition of solemnity. Active intellects, fond of inquiry, are not welcomed. And so, as one variety of human life after another is excluded, the church becomes narrowed down to a mere clique; and the church, *not* "compacted of that which every joint" should supply, does *not* "make increase of the body," nor "build itself up in love."

Let us hope that the time will come in which it will be seen that all of life needs Christianity, and that the church needs all of human life; that we are to "grow up *in all things* into our Head;" that Christianity is not a partial, but universal development; that the church is not the school of a narrow piety alone, "sicklied o'er with the pale cast of thought," but is also a school for charity, where people shall learn how to do good, — learn how to think and how to speak. Then the Christian will not be like an elm-tree or a tulip-tree, growing in a forest, — a mere trunk, straining up to the light; but like the same trees standing alone in a sunny meadow, spreading out their magnificent arms, wreathed with drooping festoons of foliage, or covered with thousands of yellow flowers.

THE CINCINNATI CHURCHES.

SINCE writing the article in the August number of the "Monthly," in which, among other things, the unfortunate church-difficulty in Cincinnati was spoken of, we have received two letters from esteemed friends, members of Mr. Conway's congregation, who both think that a wrong inference will be drawn from our remarks concerning that dis-

pute. One of these gentlemen, whose course in the whole affair has been most Christian and honorable, says, —

"To much of your article I assent; but you leave it to be inferred, rather than state expressly, that Mr. Conway's friends proposed a compromise, but afterwards backed out, and are now trying to break it up.

"This is an injurious error, — injurious, as it misrepresents the position of good men. You have been misinformed.

"I proposed the compromise without conference with any one. I never hesitated in my support of it; have done all I could to carry it out, and shall persist to the end in doing so. Others of Mr. Conway's friends co-operated with me in supporting it, and have never backed out in any way. That a few who once favored it may now dissent, is true; but the number of such is easily told. . . .

"We who have supported this compromise did and do so for the sake of peace. There are those in the Church of the Redeemer, whom we respect and love; and we thought that, when so serious a division exists in a church, the Christian way of settling any question of property is, not to stand upon the order of counting numbers, but to divide equally.

"The larger number of those of Mr. Conway's friends who oppose this compromise never acceded to it. The gentlemen who brought the suit voted from the beginning against any division at all.

"The gentlemen among Mr. Conway's friends who assented to *a* division of the property never assented to *the* division. They have always voted against the various plans which have been suggested, though supporting the general proposition, that it was best to sell, and divide in the way they proposed; viz., by paying to the seceding members the cost of their pews. Their view was and is, that the minority ought not to ask the majority to divide the property; but, if they were paid what they put into the church, it would be all they could claim. Those of us who felt that investments in churches could not properly be computed in money dissented from this view, but felt that our friends had a right to hold it, and we no right to quarrel with them on that account."

The above statement is so distinct and precise, that we have thought it most just to print it in the writer's own words. Our object, in the few words we said on the subject, was to do justice to both parties; and, if our language conveyed a false impression, we desire it to be corrected.

The statement we made in the August number was this:—

"It was only just and right that the property should be divided. (A) Mr. Conway's friends proposed this; the other party accepted it. Afterward, one of Mr. Conway's party obtained an injunction to prevent the sale. The question, then, was tried; and the court decided that it was just to sell the property. (A) Mr. Conway's friends appealed to a higher court; and there the matter stands."

To make our statement correct, therefore, it is necessary to insert the words "some of" in the two places where the caret (A) is placed. Mr Conway's party was divided in opinion from the first, and those who have refused to divide the property are those who never consented to doing it.

We still hope that this dispute about money will terminate, if it has not already been decided. Then the two churches can go on, and do each its own appropriate work, without interfering with each other. Each contains conscientious Christian men and women. As far as Mr. Conway is concerned, we have no doubt that his desire is that the "Church of the Redeemer" shall succeed in all its efforts to build itself up and be useful. He does not wish to oppose it in any way; but we believe he would gladly help it, if it were in his power to do so. Cincinnati is wide enough for both churches, and there is work enough for both to do.

REVISION OF OUR NEW TESTAMENT.

On the Authorized Version of the New Testament, in connection with some recent proposals for its Revision. By RICHARD CHENEVIX TRENCH, D.D.

THE Dean of Westminster is of opinion that there are imperfections in the present version of the New Testament, which satisfy his mind that a revision ought to come, and that it will come. Of course, he thinks very highly of the present version. But some words have changed their meaning in English since it was translated; among which he mentions "take no thought" (Matt. vi. 25); "cumbereth" (Luke xiii. 7); "devotions" (Acts xvii. 23); "robbers of churches" (Acts xix. 37); "took up our carriages" (Acts xxi. 15); "endeavoring" (Eph. iv. 3); "nephews" for descendants (1 Tim. v. 4); "Easter" for Passover (Acts xii. 4). He notices defects of grammar; as, "Though he *were* a son," for *was* (Heb. v. 8); and others in John ix. 31; Matt. xvi. 15; Heb. ix. 5; Rev. xxi. 12. He thinks our translation defective in some of its rendering of proper names and technical terms, and especially in translating the same word differently at different times; for introducing some unnecessary distinctions, and translating the same word by different English terms, without sufficient reason; for effacing some real distinctions; for forsaking better renderings existing in previous translations; for mistakes in its Greek; for doubtful and erroneous translations. He gives a multitude of texts which he thinks should be altered in a new revision. He sees the difficulty of making and introducing such a revision, and is sufficiently cautious in his suggestions concerning it. "There are times," says he, "when the whole matter pre-

sents itself as so full of difficulty and doubtful hazard, that one could be well content to resign all gains that would accrue from this revision, and only ask that all things might remain as they were. But this, I am persuaded, is impossible. However we may be disposed to let the question alone, it will not let us alone. The time will come, when the inconveniences of remaining where we are will be so manifestly greater than the inconveniences of action, that this last will become inevitable."

BOOKS RECEIVED

Since our last Notice.

Harrington: a Story of True Love. By the author of "What Cheer?" &c. 1 vol. Pp. 558. Price $1.25. Published by Thayer & Eldridge, 114 and 116, Washington Street, Boston.

Lake House. By FANNY LEWALD. Translated from the German, by Nathaniel Greene. Boston: Ticknor & Fields. 1861. Pp. 300.

Guesses at Truth. By Two Brothers. From the Fifth London Edition. Boston: Ticknor & Fields. 1861.

The Heroes of Europe: a Biographical Outline of European History. By HENRY G. HEWLETT. Boston: Ticknor & Fields. 1861.

Tom Brown at Oxford: a Sequel to School-days at Rugby. Part First. Boston: Ticknor & Fields. 1861.

Pictures and Flowers for Child-Lovers. Boston: Walker, Wise, & Company, 245, Washington Street. 1861.

Legends of the Madonna, as represented in the Fine Arts. By Mrs. JAMESON. Boston: Ticknor & Fields. 1861.

The Recreations of a Country Parson. Boston: Ticknor & Fields. 1861.

Das Christenthum, und die Christliche Kirche. Der drei ersten Jahrhunderte. Von FERDINAND CHRISTIAN BAUR. Zweite, neue durchgearbeitete Ausgabe. Tübingen: 1860.

Faithful Forever. By COVENRRY PATMORE, author of "The Angel in the House." Boston: Ticknor & Fields. 1861.

Home Ballads and Poems. By JOHN GREENLEAF WHITTIER. Boston: Ticknor & Fields. 1860.

It will be seen that Ticknor & Fields have issued from their prolific press a fine collection of works, — some original, and some reprints. The new collection of *Poems* by Whittier, and the translation, by Nathaniel Greene, of *Lake House*, are of the first kind. The rest of their publications are reprints of valuable English works. All of these, except two, we can commend heartily: only one of them we find ourselves unable to commend at all.

Guesses at Truth is a very valuable book. In England it has passed through five editions: this is reprinted from the fifth. Archdeacon Hare (Julius Charles Hare) and his brother (Augustus William Hare) are its authors, as is well known to most readers. Archdeacon Hare (whose beautiful face is beautifully engraved in this volume) was a man of pure aims and noble gifts. He was one of the founders of the Broad Church. Perhaps he leans a little toward the sentimental side of religion. Perhaps he is deficient somewhat in breadth and strength. But this is a volume to keep and read and read again. Its sweetness of spirit is charming, and it contains many suggestive words. This volume contains both series, which in England were published separately.

The book which we can only commend moderately is *Tom Brown at Oxford.* It undoubtedly contains some wholesome reading; but the tone of it, as a whole, is rather to encourage the extravagant tendency to amusements, — boating, card-playing, wine-drinking, fighting, and the like. However, we can commend the book, on the whole; though we do not like it as well as the other Tom Brown and his *School-days at Rugby.*

But the book which we cannot praise or recommend at all is Coventry Patmore's *Faithful Forever.* Tieck says that "most poetry now-a-days is prose run mad, and most prose is gouty verse." This is neither the one nor the other. It is the flattest of prose, made more flat by being written as if it were verse. It may, for all we know, be pre-Raffaellite poetry; and so Mr. Ruskin likes it, and utters his dogmatic opinion that all other human beings shall also like it. "The

Caliph has dined: let the world go to dinner." But, whatever Mr. Ruskin may say, we assert that no other human being can dine off of such stuff as this, which we copy literally from the book, merely writing it as prose instead of as verse.

Jane to Mrs. Graham (page 119):—

"DEAR MOTHER-IN-LAW, — Dear Fred (you've heard I've married him) sends love and word: he hopes you'll come and see us soon. Dear Fred will be on leave all June; and for a week, or even more, we shall be very glad, I'm sure. Dear Fred said I must write: he thought it seemed so disrespectful not. I'm sure that's the *last* thing I'd be to dear Fred's relatives. Both he and I are very well, dear Mrs. Graham, and trust sincerely you're the same. The house is rather small we've got: but dear Fred says yours is not so large by half; so you'll not mind.

"If you can't leave your maid behind (who, Fred says, always goes with you), I'll manage somehow for her too.

"You've heard of Uncle John, no doubt. My choice, when first he found it out, displeased him till he saw dear Fred; who, you'll be glad, he thinks a well-bred and extremely nice young man. When I told Uncle John our plan about you, he said of his own accord, 'Well, Jane, my dear, you can't afford to hire a vehicle: so, while you're mother-in-law is here, I'll send my carriage every day. The turnpikes will not be much to pay,'" &c.

This may be poetry. If so, it is the only poetry that has ever been written. Milton, Tennyson, Coleridge, and Byron wrote prose, if this is verse.

It is only necessary to add, that the substance of this book is as shallow as the form is flat. It is utterly devoid of meaning, plot, aim, or thought. Any one whom you shall meet, taken at random, could improvise a book like this by just talking out any thing he happened to think of, and then arranging it in lines, with capitals at the beginning, and bad rhymes at the end.

Harrington is a novel written by a person of talent, and with a good aim and spirit. It is a philanthropic *pronunciamento*. But it is evidently written in a hurry. There is scarcely any plot: the style is throughout inflated, the sentiments everywhere exaggerated, and the writing bad. A New-York criticism compares the book to "a cat in a fit." This is perhaps unjust; but it gives an idea of the highly excited character of the composition. The scene near the end, where Harrington leaps to and fro among seven sailors, armed with knives, and knocks them down, one by one, so that, when his friends arrive, they find the seven sailors lying about in a disabled condition, is one of the most comical

scenes in modern romance. *Harrington*, we understand, has been compared to *Uncle Tom's Cabin*. It resembles that divinest work of the century as Kotzebue's plays resemble Shakspeare's, as Tupper's poetry resembles Tennyson's, or as the statue of Daniel Webster before the Boston State House resembles the "Venus" of Milo.

The Recreations of a Country Parson are well-written essays, containing admirable moral suggestions. It is, as far as we have read it, a beautifully Christian work. The illustrations are innumerable; and (we will whisper it to our clerical readers) the book is a storehouse of illustrations for sermons, to point their morals, and to enliven the tedium of abstract discussion.

Legends of the Madonna is one of the admirable series, by Mrs. Jameson, of Catholic studies. We are all indebted to the publishers for giving us this work in a cheap form. *Lake House* is a good translation of a pretty good story. *The Heroes of Europe*, — another good book for boys, or for school-libraries. Whittier's *Home Ballads* contain some of his best poetry, only printed in newspapers hitherto.

An Exposé. In Two Parts. PART FIRST, containing a concise general view of the Holy Bible. PART SECOND, containing a brief description of the rise, progress, general tendency, and eventual fall, of the great Mammoth Cistern. By AMOS HIGBY, Jun. One thousand copies of this book published by order of the Widow Eliza M. Higby, according to the provision made in the last will and testament of Amos Higby, deceased. Martinsburg, N.Y. 1859.

☞ DO NOT SKIP THIS.

IN the number of the "Quarterly Journal" for October, 1859, we spoke of the "change in the Journal" from a Quarterly to a Monthly, and gave these reasons for it: —

"The reasons for this change are these. We wish to make this 'Journal' an instrument for awakening and nourishing a missionary spirit in the denomination. We mean that it shall

be devoted almost entirely to matters of denominational interest, to the exclusion of every thing of a general character. The deeper and larger discussions we leave to the 'Examiner;' matters for private edification and personal religion we leave to the 'Monthly Magazine.' We confine ourselves to those things which concern our churches in their doctrines, work, and life. We shall try to make it a Unitarian-Church journal.

"Such a journal as this is intended to be, ought to be published as often as once a month, in order to keep up with the course of events. Many things which ought to be noticed in the way of comment and criticism should be noticed immediately, while the matter is fresh in the public mind. The position of the Unitarian body is such, that it is often called upon to criticize the doctrines or the conduct of the Orthodox sects. That such criticisms should be of use, they should be prompt. We think that a periodical of the size proposed can be well filled, once a month, with matters of immediate interest; and experience has shown that a monthly periodical of the form, size, and price proposed, is one adapted to succeed in our own and in other denominations; of which the 'Unitarian Miscellany,' formerly published in Baltimore by Mr. Sparks, and the 'Millennial Harbinger,' published in Bethany, Va., by Alexander Campbell, are striking examples.

"It would be better, in all cases, for every church to take an annual subscription for missionary objects, to be expended by the Executive Committee of the Unitarian Association, and another annual subscription for the 'Monthly Journal.' Our churches ought to be able to subscribe, on an average, $50, twice a year, to these objects. Two hundred societies, at this rate, would give $10,000 a year for missionary objects through the Association, and ten thousand subscribers to the 'Monthly Church Journal' of the Unitarian body. This we expect to see done, and it is not expecting a great deal. Some of our small societies cannot do as much; but many can easily do a great deal more.

"N. B. — It will be convenient, if, as early as next December, we should hear from each of our societies how many copies of our 'Monthly' they wish to receive."

Also in the February (1860) number of the "Monthly," we stated, —

"Our aim, therefore, is to do an humble but important work, — a work which shall bring no renown with it, but which shall help and instruct many. We wish to make a readable 'Monthly' for the body of people in the Unitarian churches: not a book which it is proper to read, which ought to be read, which it is improper not to read; but one which *can* be read. This may be a centre of unity and activity to us all.

"We repeat, that we do not expect to get the machine in good working order for some six months. By that time, we hope to have such a stock of articles constantly on hand, and flowing in from all sides, that we, the Editor, may lie on our oars, and float on a superb current of regular contributions. [In this we were mistaken.]

"We ask, in return for what we furnish our subscribers, that, in each parish, some one will take the trouble to act as agent, to collect subscriptions, forward names, and receive payments. It is obvious, that, for the low price at which we mean to keep the periodical, we cannot afford to do all this work ourselves. It is already done for us in many parishes: shall it not be done in all?"

We now wish to repeat to our readers our earnest wish that there should be a subscription *during this month of December*, in every parish of our body, for our "Monthly."

1. Let there be a committee of five or six ladies in each society to attend to it. They will find time to do the work when their husbands and brothers are two busy.

2. Let this committee be appointed by the pastor, or by the society at any of its meetings.

3. Let them canvass the whole society, and get the names of some one in every family, if possible, connected with it.

4. Let them send us the complete list of subscribers (and the money in advance) for 1861.

5. Let them do this before the end of December: then they can eat their Christmas-dinner in peace of mind, feeling they have done their duty in this regard.

ACKNOWLEDGMENTS.

1860.				
Oct. 24.	From	Society in Augusta, Me., for Monthly Journals	.	$43.00
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